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OCTOBER, 1948

# The American Catholic Sociological Review

Official Publication of the  
AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY

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THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW is published quarterly, during the months of March, June, October, and December. Annual membership dues are \$5.00 for constituent (personal) and \$5.00 for institutional members; the annual dues include a subscription to the REVIEW. The subscription rate for non-members is \$3.00 a year. Foreign subscriptions are \$3.25. Single copies of the REVIEW are \$0.75. Make all checks payable to the American Catholic Sociological Society.

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## Family Counseling\*

CHARLES A. CURRAN

WE are all aware of the grave problems which confront the family. The results of these problems on children themselves are most disturbing. Child and adolescent delinquency extending even to serious crime is a constant problem. Besides this, the recent war revealed that an alarming number of our adult male population is psychologically unstable. Many American homes are failing to supply the child with the essentials for a self-reliant adult life. Schools are finding emotional disorders a serious impediment to learning in a large segment of every classroom.<sup>1</sup> Even in industry, some estimate as high as 80 percent of worker problems have their origin outside the plant in home conflicts.

Because of all these major issues in family life various remedies are now proposed. One that appears most immediately necessary is some form of family counseling and guidance. This is needed not only when serious differences have arisen between husband and wife which may lead to divorce or separation, but also in dealing with child problems since tensions between parents or with other children are likely to have consequences on a child's conduct. More recently too, some startling results have been uncovered in medicine which show home disturbances can be basic to many adult and child illnesses. In other words, no human being's problems can be considered and understood distinct from his family and the environment in which he lives.

Until comparatively recently we have depended on common sense, on the advice of relatives, friends and neighbors, when problems arose in the home. For the most part, older, more experienced people assumed the role of advising younger ones. The mother or mother-in-law or an older friend would guide the young wife. The husband too might seek out older relatives or friends, especially among his co-workers in office or industry. Child problems were handled the same way with perhaps

\*A paper read at the Ninth Annual Convention of the American Catholic Sociological Society, St. Louis University, St. Louis, Missouri, January 30, 31 and February 1, 1948.

<sup>1</sup>One study of three representative city elementary schools in Ohio indicated 30% of the children presented moderate mental health problems and 12% serious problems: Holy, T.C., and others, *A Study of Health and Physical Education in Columbus Public Schools*, Bureau of Educational Research, Monograph No. 25, Ohio State University, Columbus, Ohio.

an occasional visit to the teacher. No formal opportunity for family counseling was offered and no training was considered necessary to give advice about family questions. People were generally thought to be able to solve these problems themselves without any special professional help.

At the present time, however, we are forced to recognize that something more must be done to stem this tide of family dissolution and conflict. The simple common sense methods of family counseling by relatives and friends which proved adequate, now no longer seem sufficient. The complexity and increased demands of modern society place greater burdens on many families than they can bear. Social agencies are now offering the service of skilled social workers in family and children's bureaus. Clinical psychology and psychiatry are increasingly aware of their responsibilities to understand and aid in family problems. The legal profession and the clergy too are concerned. Consequently, there have developed in many parts of America, England, and the continent, in a variety of forms, different methods and techniques of family counseling.

The major kind of family counseling is still with individuals. In most instances, the individual comes for help. While educational discussions and group therapy techniques are of great value, as yet they have not noticeably decreased the large number of individuals who are either planning divorce or are in intense family conflict. These people must have personal help. Most commonly too this help is given by one adviser or counselor. In some instances, especially in relation to veterans' problems, a team of medical, psychological, economic, legal and religious advisers, has been made available to each person or each couple. This same method of team advice is also being used in some diocesan chanceries in the United States and England. In this way, when Catholic people apply for permission for civil divorce or separation, their difficulties are discussed; if the problems appear to be psychological, the couple is referred to a psychologist or a psychiatrist available; if there seems to be certain physical or medical difficulties, then a physician is at hand; where legal advice is necessary, the chancery can call on the immediate aid of a lawyer. None of these methods of group advisers, however, is in common use in family and marriage counseling. The vast majority of all counseling is on a person-to-person basis and usually only involves the counselor and the client. Husband and wife and children are generally seen separately and usually by the same counselor.

The number of counselors may vary all the way from eight or ten in a round table discussion to one in a very intimate personal talk. The

number counseled may be a large audience of hundreds or one very disturbed person who is sitting on the other side of the counselor's desk. The kind of counseling given may be primarily religious, psychological, economic, legal or a combination of some or all of these. Such counseling may be sponsored by different organizations such as schools, Veterans' Administration programs, industries, diocesan chanceries, and social agencies, or may be the result of individual initiative of various professionally trained people.

In a field so varied as family counseling, then, we might raise the question if any common elements could be found in all these different methods and programs. Are there any consistent viewpoints or assumptions which might relate these different techniques and methods? If we can find common factors in this great variety of procedures our analysis will be greatly aided, and our understanding of the advantages and disadvantages of the individual plans furthered.

Without attempting over-simplification, it seems there is one common element in many types of family counseling. Much of it would fit under what is coming to be known as a counselor-centered process. By this, we mean that the counselor is assumed to be the key figure, both in person-to-person interviews and lectures to large audiences. Whether he be a priest, lawyer, doctor, social worker or in some other profession, the counselor is the active and determining element; the focus is on him. The kind of advice he gives and the skill with which he presents it are considered the major factors in the success or failure of counseling. The client himself, either as a part of a large audience or sitting across a desk, is in a passive role. His main function is to follow closely this technical and skilled guidance, to absorb it, and then to cooperate with the adviser. If one analyzed for example, say by phonographic recordings, what was said in these lectures or personal interviews, the counselor speaks many more times than the client. The client's role is one of quiet listening and of posing questions which the expert solves.

As Cuber<sup>2</sup> has pointed out the process of this type of counseling undergoes four phases:

- (1) Advice giving
- (2) Decisional function
- (3) Definitional function
- (4) Reorganization of Behavior

That is to say after a comparatively brief case history of the problem which the client presents, the counselor begins to give advice both about

<sup>2</sup>Cuber, J. F., "Functions of the Marriage Counselor," *Marriage and Family Living*, Vol. 2, 1945, pp. 116-120.

what he thinks is wrong and what he feels should be done. He therefore defines the various problems which the person has and with his expert knowledge, he makes definite decisions about what the client should do. Following this, the counselor recommends a series of new conduct patterns which if carried out should result in the reorganization of behavior and a happier life for the client. One might in a sense then call this, to borrow a term from medicine, a diagnostic and prescription method. The person's problem is analyzed and thought through by the expert and then a prescription is given. This may be verbal or written. If he carries out this prescription adequately and cooperates with the adviser, his general state of well-being should be improved.

This counselor-centered point of view has a number of basic assumptions. First, it is always assumed that the counselor knows better how to solve the client problems than he knows himself. Because the counselor has a special professional training and experience he is considered an expert in problems of human relations. A second basic assumption is that the person coming for help is himself fundamentally unable to cope with his problems, due to his lack of necessary knowledge. When religious, medical, legal or economic advice is offered him, he is thought to be receiving information which he did not know before and which therefore will have a great effect on aiding him to solve his difficulties. A third basic assumption in this counselor-centered process concerns the kind of help given. The implication is that the counselor is both a wiser and more capable person than the client, that the client is temporarily, at least, in a psychologically weak state where he needs someone to give him strength. The counselor's help might be seen as similar to a blood transfusion which the person at first must have and then gradually grows able to do without. A final assumption is that while advice-giving, guidance and information may make the person very dependent on the counselor at first, it will gradually enable the client to grow psychologically stronger and more stable over a period of time and he will eventually be able to face and to cope with his problems on his own.

Since about 1940, there has been an impressive amount of research on the counseling process from an entirely different point of view. This new approach has come to be known as non-directive counseling. It is also called client-centered. This research came about for many reasons. The most obvious and significant was the fact that the other kinds of counseling were not always working successfully. Educational programs and round-table discussions, while helpful, were not enough. Even expert advice seemed to leave many people no better off. While

more detailed knowledge of medical, religious, legal or economic factors was helpful in particular cases, there still remained a large number of people who either seemed to have sufficient knowledge of these fields for their marriage to be successful or whose conduct did not change after this information was given. Even in those cases where some immediate change was noted, often if one studied the process carefully, these persons were actually no better able to solve their problems afterwards. The counseling relationship made them appear stronger as long as the psychologically more stable counselor was making decisions and guiding them, but when these people were left to themselves they were no stronger than before.

In contrast to the emphasis on knowledge and advice, there was developing a different explanation of why many counseling cases failed. For some time people like Otto Rank, Frederick Allen, Jessie Taft, Carl Rogers and others were questioning some of the fundamental assumptions of the counselor-centered process. They were asking, what is personality maladjustment and does it involve a basic lack of knowledge. They questioned too the extreme view that personality was fixed and static, that a person was actually incapable of overcoming an adverse environment such as a bad marriage or bad home surroundings. They began to think of the counseling process in relation to the dynamism in the human personality and the intrinsic power to change oneself which they felt was latent in men. This new approach, as Rogers pointed out:

Aims directly toward the greater independence and integration of the individual rather than hoping that such results will accrue if the counselor assists in solving the problem. The individual and not the problem is the focus. The aim is not to solve this problem, but to assist the individual to grow, so that he can cope with this problem, and with later problems, in better integrated fashion. If he can gain enough integration so that he can handle this problem in more independent, more responsible, less confused, better organized ways, then he will also handle new problems in that manner.<sup>2</sup>

In this view, it was not a question of the counselor's greater knowledge, psychological stability, or the kind of advice he gave. Rather there was an increased awareness that often the counselor's direction and guidance, even when it was good advice, was not helping the client, but only making him more dependent and unstable. Much of the resistance and hostility that one encountered in advice-giving, might not simply be a question of bad will but a strong confused basic urge on the client's part

<sup>2</sup>Rogers, Carl R., *Counseling and Psychotherapy*, Boston: Houghton Mifflin, 1942, pp. 28-29.

to retain his independence and self-responsibility. Anyone dealing in human relations has been aware of that rather large class of people who are always seeking guidance and yet who never carry out the advice given. In fact, often when the advice would obviously be best for them, they do the exact opposite. On the contrary it seems to take a person already somewhat responsible to be able to carry out directions. But if we assume that human nature is capable of change and can grow in self-understanding and responsibility, then the counselor's role is not advising and giving directions. Rather he must acquire skills which will further the powers of growth for self-responsibility in the individual himself. In this view the client's lack of knowledge is not the focus but his inability to carry out what he knows. Actually the client, even though he may lack professional training, is apt to know far more than anyone else about his own personal problems, reactions and attitudes if he can be given an opportunity to think them through calmly and unemotionally. Consequently, this new client-centered, non-directive counseling process concentrated on developing such skill in counselors that an emotional and confused person was enabled gradually to see himself more objectively and judge himself more reasonably. As a result the client eventually was able to make more adequate choices of new ways to solve very difficult personal home and environmental problems.

Since the emphasis was now so much on the skill of the counselor's response to client statements, it was important to have accurate reports of the counseling interviews. Moreover, since the client's change in attitudes and self-knowledge was now considered a main aspect of counseling success, it became significant to develop means of research into the process — as the client himself saw and expressed it — by which he passed from confusion and maladjustment to a greater state of happiness and self-responsibility. Consequently, from 1940 on, very thorough research was carried out, especially under the direction of Professor Rogers, by which word-for-word recordings of non-directive interviews were studied carefully and analyzed both to uncover means of increasing counseling skill and to reveal the slow change in client attitudes. The results of this research, in which from its earlier stages it was my privilege to have a part, was to uncover many striking new insights about the nature of maladjustment and the powerful factors for self-responsibility, integration, happiness, and a more productive life within even a very mixed-up individual. In fact, the implication of these results combined with other similar developments seem to make no longer tenable the psychological concepts of personality determinism, and turn the attention of psychologists to the powers of change and growth which die within each human being. As Dr. Rogers in his

presidential address to the American Psychological Association this year pointed out:

If we take the remaining proposition that the self, under proper conditions, is capable of reorganizing, to some extent, its own perceptual field, and of thus altering behavior, this too seems to raise disturbing questions. . . . We discover within the person, under certain conditions, a capacity for the restructuring and the reorganization of self, and consequently the reorganization of behavior, which has profound social implications. We see these observations, and the theoretical formulations which they inspire, as a fruitful new approach for study and research in various fields of psychology.<sup>4</sup>

As we studied the word-for-word content of interviews it became increasingly clear why direction and advice would not work with many people. A person who feels the need of counseling is often in such a confused state of mind that any further pressure is likely to be the straw that breaks the camel's back. He has been told many times before what he should do and it has not helped.

Among these people the feeling of intense pressure, "like a dam about to burst" is typical. Conflict and fear states are found to be the most common attitudes stated by psychologically disturbed persons. Unsolved conflicts seem always to put the person in a strong emotional state. He feels he must do something and yet he cannot see clearly what to do. This is one of the first reasons why non-directive counseling is so helpful. It allows a person to get these conflicts expressed, to tell them to an understanding and uncritical person. As the confusion and fears are poured out, the counselor, with cautious skill, responds to the basic feelings behind the release. In this way, there is a slow growth in self-understanding. As the person can talk about himself, he experiences a deep sense of relief, the emotions of insecurity and fear are no longer so overpowering.

We notice, too, another factor that seems always to be associated with this emotional conflict state, — the state of body tension — "jitters" — which makes a person very irritable. This factor seems to give us a clue to why many physical disorders seem to accompany these conflicts. One man, for example, had asthma, for which there appeared to be no allergic cause. Persons like this will often complain of severe stomach disorders, skin eruptions and similar illnesses which seem to be due, at least in part, to their extremely tense state.

Intense emotion, especially of insecurity, fear and hostility, seem to narrow one's perception. One tends then to focus on particulars, on minute details and lose sight of the whole picture. Little things, like

<sup>4</sup>Rogers, Carl R., "The American Psychologist, Vol. 2, No. 9, Sept., 1947.

the kind of dress his wife wears, for example, may set a man on an extreme tension or send him into a rage. As he talks it out, he sees how unimportant the particular incident actually was and he is apt to see too many positive qualities about his wife that for a long time he had failed to recognize.

In these states of narrowed perception and confusion then, being told what to do or pushed further by argument or persuasion is not the answer. A person is only apt to go in the opposite direction under such pressure — just to escape any further conflict. What people need, rather, is the feeling of acceptance which this kind of counseling gives, where they retain their dignity and personal responsibility. In such a non-directive relationship, people can feel their way slowly and cautiously until they gradually acquire a whole new set of attitudes. As their perception of themselves and others broaden, their understanding of their real desires become clearer. Consequently, they also see their problems better and they begin to take more adequate steps for permanent solutions.

A common reaction to any kind of conflict and confusion is the blind urge to escape — almost as if one were in a state of panic. This is often very evident in young people who use marriage as the way out of a bad home situation, difficult job or school failure. There is likely a deep psychological meaning in the phrase, so often used by these young people, "run off and get married." This escape urge seems also to be the mood of many people who want a divorce. Problems pile up and a husband or wife sees no solution but to call it off — to get away from it.

Another reaction, typical of many of these conflict states, is hostility and even aggression towards others. This is especially marked where there are confused fears and disturbances. Fears seem to be most powerful in proportion as their causes are unknown. As the person thinks through and brings out into the open many past attitudes which produced these fears, he can control them. He is no longer threatened by something he does not understand. As the understanding of these fears grows, through the counselor's clarifications, it produces a much greater state of security and peace. Afterwards a person realizes how mixed up he was and he can see himself quite objectively.

The total effect of a counseling process such as we have described, is a growing sense of self-worth and integration in the person coming for help. Take the following statement of a client: "... But this way you feel you're slowly working it out — you're not telling me, you're helping me, but I'm really figuring it out myself. I know I'm doing it," strikingly reveals what a good counseling process means to a deeply dis-

turbed person. The kind of help given does not make anyone feel either inferior or condemned. Rather the non-directive counselor in his precise scientific skill, is at the same time following out remarkably Christ's admonition, "He that is without sin cast the first stone." These people, in their discouragement and hopelessness, are likely condemning and lecturing themselves far more powerfully than anyone else could. The very fact that they come for help would seem to indicate unhappiness and personal dissatisfaction. They can however quickly retreat into silent resistance, escape or open hostility if they are handled unskillfully. No matter how clear the solution is to others, it appears that an emotionally tense person cannot be pushed into a plan of action he has not thought through.

In this counseling the client is not shorn of independence and responsibility but rather there is a steady clarification — a slow dawning of light on what appeared before to be a black and hopeless situation. He recognizes that the counselor's skill is essential and yet he himself remains the major factor in his own adjustment. In this way people rightly and genuinely retain their personal dignity all through the counseling process. At the end, they truly feel that *they* have achieved this greater happiness, this improved mental and spiritual health. The counselor helped but he helped in such a way that he furthered the person's own growth in independent self-responsibility. A person leaves the interviews with an intense gratitude to the counselor but it is not an emotional enthusiasm apt to pass quickly. Rather his gratitude has that quiet and permanent quality of a mature, responsible and increasingly self-reliant human being.

In a nation and a world that is breeding irresponsibility and unreason in both individuals and society, it is heartening to find new powers in the individual for growth and freedom and the development of new skills which can facilitate this growth into self-reliant and responsible personalities. This is the core of democracy. As Pope Pius XII has said:

The people and a shapeless multitude (or as it is called "the masses") are two distinct concepts. The people lives and moves by its own life energy; the masses are inert of themselves and can only be moved from outside. The people lives by the fullness of life in the men that compose it, each of whom — at his proper place and in his own way — is a person conscious of *his own responsibility* and of *his own views* . . . Hence follows clearly another conclusion: the masses — as we have just defined them — are the capital enemy of true democracy and of its ideal of liberty and equality.<sup>6</sup>

<sup>6</sup>Pope Pius XII, "Christmas Message — 1944," *Catholic Mind*, February, 1945.

It appears then that this new development in psychology has implications not only for family counseling and personal problems but as well for the whole field of sociology.

*St. Charles College, Columbus, Ohio*

## Divorce—A Survey

EDWARD R. CALLAHAN, S.J.

**D**IVORCE is a highly complicated social phenomenon. There are historical, moral, and social considerations which cannot be overlooked. In an effort to appraise the contemporary divorce situation, I shall treat of divorce as it exists in those nations in which American interest is most keen, giving particular attention to the three leading divorce practicing countries of the world. With that background, I shall then try to draw together a few facts and ideas which I believe indispensable for an understanding of divorce as a social problem.

### I.

Prior to 1858, an act of Parliament was required for divorce in England, the yearly average for England and Wales being only 160. In 1857 a Divorce Court was established, replacing the Anglican tribunal which had formerly conceded divorce a mensa et horo. (Note the devolution of marriage in England: Henry VIII first questioned its sacred character; its secularization was made the Law of the Realm in 1753, but it was made capable of facile legal termination only in 1857.) This court was empowered to grant a divorce for adultery, rape, and unnatural offenses. By 1928 the number of divorces granted in one year had reached 2,858 (while in the United States that same year the number was 195,939). In 1937 the grounds were further liberalized to include desertion for a period lasting three years, and cruelty.<sup>1</sup>

The over-all rate for Canada is extremely low, due to the large proportion of Catholics in Quebec, the most populous Province, and to the fact that most of the Dominion's people may secure a divorce only by act of Parliament. Some of Canada's Provinces, however, rival the worst records of the United States. "All told there were only 7,441 divorced persons in Canada in 1931, which was an increase of only forty over the number of divorced persons living in 1921 . . . Nevertheless, the divorce rate in Canada has increased markedly . . . the number of divorces granted in 1930 (875) exceeded the total number for the years 1868 to 1913 inclusive."<sup>2</sup>

<sup>1</sup>*Encyclopaedia Britannica*, volume 7, s.v. "Divorce", p. 455.

<sup>2</sup>Elliott and Merrill, *Social Disorganization*. (New York: Harper and Brothers, 1934), p. 532.

The three leading divorce-practicing countries of the world are the United States, Russia, and Japan (in the descending order). In 1925, the number of divorces per 100,000 population in each of these countries was as follows: United States, 153; Russia, 147; Japan, 87. While this is not a population study, the figures just quoted take on a new meaning when compared to estimated future population strength. The length of time required for the same countries to double their population is: for Japan, 75 years; for Russia, 35 years; for the United States, 86 years. For England to double her population will require 2,310 years, although her divorce rate per 100,000 population is only 7.3 (in 1928). It is impossible for France ever to double her population, although her divorce rate is only 45 per 100,000 population (in 1927). Hence, the force of the dictum, "A country's divorce rate is only significant when studied in conjunction with its birth rate."<sup>3</sup>

"Although the rate is still high in Japan, there has been a surprising decrease in the number of marriages dissolved . . . In 1884 there were 112,294 divorces in Japan, in 1925 only 51,728."<sup>4</sup> Contrast this to the situation in the United States where the number of divorces granted in 1887 was 27,919, which number had risen to 175,449 in 1925.

Among the most conclusive, albeit most tragic, failures of the Soviets has been the outcome of their program for the Russian family. The significant feature to keep in mind is that they commenced deliberately in 1921 a state of affairs toward which the United States is still drifting. Among the features of the Russian experiment on the family are: the complete secularization of marriage, communal living for all children apart from their parents, optional birth, abortion, and divorce, and the denial of the very notion of illegitimacy. In Moscow, the divorce rate per 100,000 population had reached 212 by 1926. In 1927 the famous "post-card divorce law" was introduced — you simply dropped a card to the proper bureaucrat informing him (there was no necessity to inform even the other spouse) of the termination of your marriage. That year, the divorce figures in Moscow reached the astonishing sum of 959 per 100,000 population. By 1930 there were more women in public life in Russia than anywhere else in the world. They were acting as railroad engineers, and soldiers, quite generally disregarding any previously held distinction between male and female occupations. In the city of Moscow there were more abortions than births, since the women did not wish to lose work-hours. Even the Soviets were hard put to control the juvenile delinquency which reached unheard of proportions.

<sup>3</sup>Cf. Ta Chen, "Population in Modern China", *American Journal of Sociology*, volume LII, number 1, part II, July 1946, p. 770.

<sup>4</sup>Elliott and Merrill, loc. cit.

Finally, the chaos resulting from the legislation of 1927, coupled with the prospect of war with Germany, led to a tightening of divorce regulations. Fees were charged, and were raised to exorbitant sums in 1944. The superb propaganda machine began to play up what had previously been termed the "bourgeois, outmoded concept of the family." Stalin was pictured with a sweet-faced, gray-haired old lady over a caption informing the amazed Russians that this was the Generalissimo visiting his beloved mother. When reliable figures are again available, Communist efficiency is a sure guarantee that Russian divorce statistics will be drastically lower, and it may well be that the average Comrade now finds himself regulated by legislation which would make the mores of the most prim mid-Victorian seem like those of a brash libertine.<sup>8</sup>

Divorce is the national scandal in the United States. To bring out, from a few general statements, the outline of the picture: In 1867 one out of seventeen marriages ended in divorce; in 1945 the figure was one out of three. It is estimated that by 1965 it will be one out of two, although by that time some prognosticators see divorce by mutual consent. In 1937 our divorce figures reached an all-time high, 249,000. In 1946 the number of divorces granted in a single year had increased by more than 125 percent to reach 613,000. Marriages were up 57 percent. Since the Civil War the population of the United States has increased 274 percent; the number of marriages has increased 540 percent, but the increase in the number of divorces has been 6,000 percent. The marriage rate per 1,000 population was 9.6 in 1867; by 1946 it had increased 70 percent to reach 16.3. On the same basis of 1,000 population, the divorce rate was 0.3 in 1867; by 1946 it had climbed to 4.3, an increase of 1300 percent.<sup>9</sup>

Who is the American divorcee?<sup>7</sup> The typical one is middle-aged, a resident of an urban community, native-born, childless, and a Protestant. The greatest increase in the incidence of divorce occurs between the ages of thirty-five and fifty-five. (The 200,000 out of the 800,000 war marriages which have already reached the divorce courts have tended temporarily to alter the statistical complexion of the divorce situation, as regards the age factor.) Maximum number of divorces to women

<sup>8</sup>Nicholas S. Timasheff, *The Great Retreat*, (New York: E. P. Dutton and Co., 1946), chapter viii, pp. 192 et seq.

<sup>9</sup>Percentages compiled by the author from "Marriage and Divorce Statistics, United States, 1946," *Vital Statistics*, volume 27, number 10, pp. 174-175, tables 7 and 8.

<sup>7</sup>The data on divorce in the United States, unless otherwise indicated, is taken both from lectures delivered during the summer of 1946 at St. Louis University by Dr. Clement S. Mihanovich, Head of the Department of Sociology, St. Louis University, and from those delivered at Weston College during the academic year 1946-1947 by Rev. David W. Twomey, S.J., Head of the Department of Sociology, College of the Holy Cross.

occur between the ages of thirty-five and forty-four, while to men they are granted between the ages of forty-five and sixty-five. The reason for the higher divorce rate in the upper age group is the relatively advanced age at which most American marriages are contracted. People are more "set" in their ways, and find it harder to adjust to each other. In the descending order of divorce incidence are listed: Negroes, native born of native parents, native born of foreign parents, and foreign born. There are approximately seven million people in the United States who are or who have been divorced, of whom, at the time of their divorce, two-thirds are childless, 20.4 percent have one child, and approximately 14 percent have more than one child. Women who are college graduates go into the divorce courts four times as often as college men. Divorce is not frequent among the very poor due to its relatively high cost.\* However, the unrecorded number of homes in a community broken by desertion (the "poor man's divorce") is certainly in excess of 50,000 per year, and some authorities believe that the number of American homes broken each year by divorce, desertion, or separation is three times what the divorce figures indicate.

Among those with the highest divorce rates are: professional people, hairdressers, domestic servants, and actors (actors, traveling salesman, and bartenders are the three highest!), the common denominator seeming to be contact with the other sex.

The divorce capital of the country is Los Angeles, perhaps due to its proximity to Hollywood. This city has almost 90 percent as many domestic relations suits filed as marriage licenses issued; Reno's record is only 46 percent on this same basis. During 1945 there were more divorces than marriages in Oklahoma City, Oklahoma, and in Dallas, Texas — this being in line with the general trend for divorce to increase the farther west one travels. Although in recent years 60 percent of Reno divorces have been granted to residents of New York and New Jersey (in which states the "grounds" are strict), the average resident of the United States gets his divorce in the state where he habitually resides. The Federal Security Agency release referred to above brings out some interesting aspects of the contemporary divorce picture. Although somewhat lengthy, I believe it is worth quoting:

Arkansas was the only State to report a decrease in 1946 . . . A total of 57,112 divorces granted in Texas in 1946 was the largest for any one State. California reported 52,300 divorces, the second highest figure for the year . . . By far the highest rate was 146.0 divorces per 1,000 civilians

\*The Lynds, in their study of the anonymous mid-western city styled "Middletown" found that the cost of the average divorce there was \$60.

in Nevada in 1946 and 127.5 per 1,000 in 1945. Florida had the next highest rates, 11.7 and 11.0 per 1,000 civilian population in 1946 and 1945 respectively.<sup>9</sup>

The "grounds" for divorce most frequently cited in the United States are: adultery, cruelty, desertion, drunkenness, neglect to provide, conviction of felony, impotency, insanity, imprisonment, incompatibility, mental incapacity, pregnancy before marriage, and voluntary separation. The grounds for divorce must be carefully distinguished from the causes for divorce: the former are the legal fictions into which Americans must squeeze their domestic fallen arches — very frequently using perjury as a convenient shoe-horn. Two-thirds of the grounds are in favor of women, and, as would be expected, most divorces are granted to women. In 1931, 70 percent of the total divorces were granted to women; only 14 percent were contested.

40 percent of all divorces are granted on grounds which are reducible to the "cruelty" category. In 1931 only 7.5 percent of all divorces were granted on the grounds of adultery. In a recent study, 73.8 percent of divorced people admitted that adultery was, "one of the major difficulties which led to divorce."<sup>10</sup> Many lawyers assert that adultery is the really basic cause for 90 percent of all divorces. Cruelty and incompatibility are the convenient reasons to allege, however. In practice, the couple frequently get together and agree to perjure themselves as to the real reasons, thus saving face for both, and hindering neither future business nor marital opportunities.

In the Terman study of the thirty-five grievances urged by husbands against their wives, and vice versa, some interesting reactions were brought to light. The first ten complaints of husbands, with a parenthesis indicating the rank assigned by the wife to the same fault in her husband, are: not affectionate (5); selfish and inconsiderate (1); complains too much (4); quick tempered (18); conceited (22); insincere (7); criticizes me (9); narrow-minded (14); argumentative (3); and untruthful (2). In wives' estimates of their husbands, where the parenthesis indicates his ranking of the same fault in her: selfish and inconsiderate (2); untruthful (10); argumentative (9); complains too much (3); not affectionate (1); nervous or impatient (15); insincere (6); management of income (12); criticizes me (7); and not faithful (27).<sup>11</sup>

<sup>9</sup>*Vital Statistics*, loc. cit., p. 169.

<sup>10</sup>Harvey J. Locke, "Predicting Marital Adjustment by Comparing a Divorced and a Happily Married Group," *American Sociological Review*, volume 12, number 2, April 1947, p. 189.

## II.

When one comes to assign the true causes of the present divorce situation, he is right, as well as quite obvious and inadequate, in placing the blame on modern marriage. The difficulty stems from the people who contract marriage — their ideals, or lack of them, their preparation for it, remotely, in their general education, proximately in their demands upon their partner in marriage, balanced against what they intend to contribute personally. But the people who contract marriage are children of the environment in which they have been nurtured, and the deficiencies of that environment, as they affect marriage, are bewildering in their complexity.

From the moral standpoint — marriage is looked upon as a contract, and nothing more. But contracts are dissoluble when they no longer serve the purpose for which they were drawn up. And the prime purpose of most Americans who contract marriage today is that which is assigned the secondary place in Scholastic philosophy: indeed, the propagation of children is frequently positively excluded, as is obvious even statistically. And whence this inversion of end in a contract whose delineation is not within the scope of man? America from its infancy was committed to a religious sect that was dying. And for the same reason that it had so committed itself — the flight from authority — it had a mistrust for law. Thus Liberally equipped, America began to grow. Since the old norms of success, hereditary title, noble birth, age-old educational and economic standards, either did not apply or had been discarded, she worked out her own, and ended up with wealth and power the two standards of national prominence. America had no spiritual legacy, but she was a very treasure house of material wealth. Then to succeed, you made money, and when you had made it, you were happy, or more accurately, there was pleasure. To be successful, you had to be educated, but religion and a revealed code of morality were neither conducive to success, nor were they particularly liberal; then why include them in the school curriculum? The end-products of this educational system were remarkably resourceful. With their energies harnessed exclusively to the pragmatic, they produced wonder upon wonder. And many of these inventions were admirably suited to the spreading of the philosophy which had conceived them. Thus, the circuit was closed; the dynamic element of American progress was assured continuity.

<sup>11</sup>Lewis M. Terman, *Psychological Factors in Marital Happiness*. (New York: McGraw-Hill Book Co., 1938), p. 105.

The preceding is an almost ridiculously simplified enumeration of the conceptual elements which compose the farrago of American culture, so aptly labelled by Pitirim Sorokin, *Sensate*. It is that culture which is the root-cause of the American divorce situation. When sociologists pick out "women in industry," or the "falling birth rate" as the causes of marital catastrophe, they are merely singling out manifestations of the root-evil. And the remedies suggested will be merely stop-gaps unless the root difficulty is attacked. One will never rid a countryside of poison-ivy by equipping its residents with skin lotions.

At this point I shall treat very briefly, almost by way of enumeration, some of the aggravating causes of the present divorce situation. Many of them are interlocking, but all must be weighed in the light of their origin from the above-noted root cause, apart from which many simply would not exist, and none can be truly evaluated.

The rise in American divorce rates has kept step with the increasing prominence of women in public life. Many women have to lower their personal standard of living to marry, and once difficulties arise, the lure of regained personal independence can exert a powerful pull, in an increasing number of cases strong enough to snap the marital bond itself. The average wage of New York State women engaged in manufacturing was \$38.51 in July, 1947.<sup>12</sup> Six months ago it was estimated that the average steel-worker in the United States earned \$50.00 a week. The very slight difference makes it quite clear how great is the sacrifice of financial independence frequently demanded of the American woman who leaves the business world to assume the dual role of wife and mother.

The unprecedented industrialization of this country, constantly increasing since the Civil War, had led to a complete change in the family. Where it was formerly "institutional", it has now become "personal", due to the transfer to outside agencies of many functions which once were accomplished exclusively within the home. But the education given to the men and women who are to compose this new type of family has failed to meet its changed requirements. It is still, as always, almost exclusively "useful", imparting information, the practical import of which is realized only outside the home. Even our "education for marriage" usually means some form of sex-instruction, and little more. The very concept of marriage has been so transmuted that in the minds of most Americans Marriage has come to mean Marrying, in David Cohn's phrase.<sup>13</sup> Our propaganda media have idealized the

<sup>12</sup>"Facts on Women Workers." Women's Bureau, United States Department of Labor, October 31, 1947.

romantic elements in marriage until the falsetto protestations of these latter have achieved a volume unprecedented in world history.

Some see in this phase of our "liberalized sex mores" the antithesis of the Puritan heritage, and look forward to a synthesis which will better accord with the dignity of man's nature. That there has been a reaction is undoubtedly true. In view of the primitive character of the basic force involved in that reaction, and its peculiar capacity to augment the strength of the environment which conceived it, as well as to receive new impetus from that same environment, the Hegelian dialectic which envisions a highly moral synthesis is probably more fanciful than philosophic. However, there is a new fragrance to the straws in the wind, perceptible in both popular and learned journals.<sup>13</sup>

Among the deleterious effects of our gargantuan economic set-up, with its tremendous concentration of wealth at one end of the social scale, are inadequate urban housing, uncertainty among millions of people of any annual family wage, and an ever-increasing pressure on the great middle classes to keep up appearances, and to secure more and more luxuries. Conjoined with the social mobility necessarily consequent upon metropolitan living, there is an increasing elapsed-time separation between husband and wife, both tending more and more to engage in separate activities apart from the home.

Laws and those who administer them have continually become more favorable to divorce. Physical cruelty became mental cruelty; mental cruelty became incompatibility, and incompatibility now means no desire to adjust. The social approval resulting from the increase in divorces has led to more and more divorces, for divorce breeds divorce. Again, there are present in this aspect of marital disorganization the elements of a vicious circle, or better, of concentric circles. One of these has just been noted. But as more and more people contract marriage with personal happiness their exclusive end, the judiciary tends to recognize such a purpose as legitimate, a jural postulate of the civilization. Thus, the social end of the contract is first popularly disregarded, and then that neglect is given legal sanction.

Nowhere is the loss of the social implications of marriage more evident than in the birth rates. From a crude rate of 50 per thousand population in 1820, they dropped to 16.6 in 1933, and although the recent War, as always happens, pushed them up again, they are already on the way down, having reached 19.8 in 1945. Nor is it difficult to

<sup>13</sup>Cf. "Marriage Is Not Marrying," *Reader's Digest*, November, 1947, p. 71.

<sup>14</sup>Cf. *Reader's Digest*, loc. cit. Claude C. Bowman, "Hidden Valuations in the Interpretation of Sexual and Family Relationships," *American Sociological Review*, vol. 11, number 5, October 1946, pp. 536-544.

assign the reason for this decline. "... about half of the married couples in the cities . . . practice contraception more or less regularly, and the proportion of rural couples practicing it is increasing rapidly."<sup>15</sup> One could build the case against divorce in the United States right around the children issue alone. 47 percent of U. S. couples have no children. Of that number, it is estimated that 71 percent will eventually seek divorce. Only 8 percent of those with children will enter the divorce courts. Thus, the probability of divorce is reduced nine times by the presence of only one child in the family, and each additional child cuts the probability in half again.<sup>16</sup> Nevertheless, it is estimated that at least 150,000 children are affected by divorce in the United States each year. Juvenile delinquency recruits are eight times as frequently found among such children as from among those who have had normal home life. In Chicago alone, 50 to 60 percent of the Juvenile Delinquency is attributed to such children. And marital studies show that they are most likely to become the future habitués of our divorce courts.<sup>17</sup>

I shall conclude this paper with a brief treatment of the remedies which have been suggested for the divorce situation in the United States. The causes were treated as either primary or secondary; the means to eradicate them might be expressed within the same Scholastic framework as either remote or proximate.

In my opinion, the remote and only adequate means of ending our divorce problem is education which ambitions and succeeds in effecting a complete rejuvenation of our American ideology. This is the remedy, expressed as "training for marriage and family life," selected as most essential by the overwhelming majority of contributors to the very valuable Divorce Forum conducted in the January and February, 1947, issues of the I.S.O. Bulletin. It is urged by both lay and ecclesiastical leaders as the basic cure for the divorce evil. The very mention of the word, "education", however, immediately involves us in a problem of semantics, for many use it to express their belief in the need for a more intensive course in pre-marital sex instruction. From a sociological standpoint, I use it in the sense Sorokin intended when he advocated, "... a fundamental reconstruction of this disintegrating Sensate culture, society, and man . . ." as the only medium through which our civilization could enjoy a metamorphosis.<sup>18</sup> So understood, it is the only cure for the primary cause of divorce as outlined in the preceding pages of this paper. Furthermore, were such an educational program successfully in-

<sup>15</sup>Warren S. Thompson, *Population Problems*, (New York: McGraw-Hill Book Co., 1942), p. 189.

<sup>16</sup>Clement S. Mihanovich, I.S.O. Forum on Divorce, January, 1947, p. 10.

<sup>17</sup>Cf. Claude C. Bowman, *loc. cit.*

stituted, the causes which I have termed secondary would either disappear, or would cease to exert a corrosive influence on American marital and family life. The sweep of the effects predictable of such a program indicates the scope it would necessarily have to encompass. Ultimately, it would have to affect every man, woman, and child of the United States through the various educative agencies of home, church, and school, and thence fan out into every phase of our social, economic, and political life.

Such a program of education on a well-nigh transcendental scale sounds very much like killing the man to cure the cancer. But, in my opinion, the only real cure for the divorce problem in the United States consists precisely in the death of our Neo-pagan culture. This same effect would be achieved through the reversion of the American people to Christian morality. Archbishop Cushing, who certainly has this very end in view, assigned precisely the above-mentioned remedy as the cure for the present divorce situation. While such a program is admittedly "idealistic", its advocates would be justly styled fatuous only if they looked for its immediate adoption. Men such as Sorokin and Archbishop Cushing are not playing the part of prophets, but of analysts. Divorce is a malady whose roots twine deep about the very vitals of the American way of life; the only remedy really capable of eliminating it must affect our nation's life blood.

To label such a cure "remote" is to speak accurately in several senses of that word. It is the ultimate remedy for the divorce evil; apart from a miracle of grace, it has little chance of being adopted; nor would it bear fruits for several generations, even if such an educational program were undertaken. What, then, of a more proximate attempt to remedy the problem? The means I believe best suited to achieve results immediately is a Federal Divorce Law. It is a coercive measure, and in view of the adage, "One cannot legislate morals," may be rightly suspect. Nevertheless, it would undoubtedly act as a deterrent to many of the hasty marriages which terminate so frequently in our divorce courts. It would eliminate the enervating effects of the cheap publicity now given "Reno divorces" by making it impossible for the various states to pander to a divorce-seeking clientele. By placing the power of granting divorce decrees in the hands of the federal judiciary, each of whose members is administering the same law, subject to the criticism of the entire profession, much of the present-day legal quackery would be eliminated. In general, the proponents of a Federal Divorce Law believe, and I think, rightly, that it would eliminate hasty marriages,

<sup>18</sup>I.S.O. Forum on Divorce, February, 1947, p. 21.

lessen the number of existing marriages which enter the divorce courts, and by the combination of these factors, lessen the number of children affected by broken homes, thereby improving the moral fibre of the nation as a whole.

Although 86 percent of the people questioned in one of Gallup's polls favored such federal legislation, and its equivalent, the simultaneous introduction of a uniform bill into the 48 Legislatures is advocated in a feature article in the December, 1947, issue of the *Woman's Home Companion*, there are no inconsiderable difficulties to be surmounted. Were such a law passed by Congress, it would probably be declared unconstitutional as an infringement of states' rights. Hence, the first requirement would be an Amendment to the Constitution, authorizing Congress to pass such a law. Ordinarily, ratification by the several states is a long process. How effective would be the opposition, particularly from those states whose treasuries are now aided by fees flowing from their present liberal divorce laws, only time could tell.

The complete elimination of divorce is the hoped-for result of the remedy I have termed remote. Its realization is unlikely; it would require an unprecedented alteration of the present course of cultural history. But a thoroughly Christian education of intellect and will is the only real cure for divorce. On a more superficial, and proximate level, the best one can hope for is some check against the ravages divorce is making into the family. Even this is a difficult step, but it will undoubtedly become an increasingly important part of any program for social reform as it affects the family. Indeed, the opening guns of the campaign have already been fired.

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## **A Statistical Study of the Legal Grounds for Divorce in the United States**

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**T**HE purpose of this paper is to make a statistical analysis of the legal grounds recognized by the individual States of the U. S. for an absolute or limited divorce or both. We will be interested solely in tabulating each legal ground for divorce.

It is necessary that the term "legal grounds" be not confused with a "cause of divorce. A legal ground for divorce is an accepted legal reason ascertained for the dissolution of the marriage bond. For instance, an actual reason for a petition for divorce may not be a legal ground in that particular State in which the court action takes place, e.g., "neglect to provide" is not listed as a cause for divorce in all States. In some jurisdictions, suits brought primarily for this reason are granted on the grounds of "cruelty," or some other cause of that type that is a legal ground in that State.

Divorce is of two kinds. The first of these is an absolute divorce which is a divorce from the bonds of matrimony, or a divorce "a vinculo matrimonii." This decree is a dissolution of the bond of matrimony with the legal right to marry again after a short period of time, the length of which varies with the divorce laws of the different States. The second type of divorce is a limited divorce which is a divorce from bed and board, or a divorce "a mensa et thoro." It does not put an end to the marriage relation but merely suspends certain of the marital rights and obligations. In granting a divorce from bed and board, the court may decree that the parties be perpetually separated and protected in their persons and property. In some States the separation is not for life, but a certain period of time. In various States when a limited divorce has been granted it may at any time thereafter, upon the joint application of the parties, and the production by them of satisfactory evidence of their reconciliation, be revoked by the same court which made it under such regulations and restrictions as the court may impose.

The procedure to be used in this study is that of statistical interpretation. That is, the information received was tabulated and organized in the form of tables. By an explanation of these tables, and showing the conclusions which can be drawn from these explanations, we hope to

be able to come to a knowledge of the legal grounds recognized for an absolute or limited divorce or both.

The data for this study was procured from two sources. Requests were sent to the forty-eight States for copies of their divorce laws. Of these forty-eight requests, twenty-three States were able to furnish copies of their divorce laws. These States were: Arizona, Minnesota, Indiana, Nevada, Tennessee, Rhode Island, Virginia, Delaware, Michigan, Oregon, Vermont, Utah, California, West Virginia, Illinois, Maine, Pennsylvania, North Dakota, Florida, Arkansas, Alabama, Oklahoma, and New Mexico. Twenty-three States replied that they had no copies available and two States made no reply. Information for those States who were not able or willing to supply information in regard to their divorce laws was secured from Thomas Vernier's *American Family Laws* (Stanford University Press, Stanford University, California).

The total number of the States recognizing the seventy-three legal grounds for divorce, absolute or limited or both, are: adultery, 47; habitual drunkenness, 34; cruelty (extreme), 20; impotency, 19; capable but refusing to support, conviction of crime (felony), abandonment, 16; willful desertion, 15; incurable insanity (with confinement), pregnancy at marriage without husband's knowledge, by another, 13; cruel and barbarious treatment endangering life of spouse, bigamy, 11; extreme cruelty, bodily or mental, 10; conviction of felony and imprisonment after marriage, imprisonment, fraudulent contract, continuous separation, 9; cruel and inhuman treatment, confirmed habits of intoxication from liquor, opium or drugs, 8; willful and malicious desertion, 7; excessive cruelty and inhuman treatment, naturally impotent and incapable of procreation, 6; willfully absent, neglect and non-support, physically incompetent, 5; desertion, gross neglect of duty, indignities to the person of spouse, imprisonment after marriage, marriage by fraud, force or coercion, prohibited degrees of consanguinity or affinity according to law, conviction of an infamous offence before marriage unknown to mate, 4.

Willful and continuous desertion, desertion and non-support, absence unheard from, habitual cruel and inhuman treatment, attempted life of mate, husband maliciously turned wife out of doors, divorce in any other state, 3; willfully deserts and absents, wife's refusal to remove with husband to this state, vagrancy, willfull neglect, indignities, intolerable severity, habitual drunkenness and non-support, insanity, conviction of an infamous offence, imprisonment for life, mate a fugitive from justice, physically and incurably incapacitated from entering marriage, public defamation by spouse, prostitution, mate's religion forbids cohabitation, 2; absence with rumor of death when mate remarries,

neglect of conjugal duty, congenital inability and non-support, cruelty and non-support, habitual violent temper, mental incapacity, insanity unknown to mate, infamous crime involving violation of conjugal duty punishable by law, condemned to an infamous punishment, crime against nature, in case mate is for crime deemed to be legally dead, such impotency or malformation as prevents sexual intercourse, conviction of an offense involving moral turpitude, loathsome disease, antenuptial unchastity unknown by mate, lewd behavior without proof of adultery, nonage, no reconciliation after a limited divorce, incompatibility, 1.

The number of the seventy-three legal grounds for absolute or limited divorce, or both, recognized by individual states is as follows: 14, Tennessee and Virginia; 13, Kentucky; 12, Alabama, Indiana; 11, Georgia, Louisiana, Mississippi, Missouri, New Hampshire, Pennsylvania, Rhode Island, and Wisconsin; 10, Connecticut, Kansas, Nebraska, New Mexico, Ohio, Oklahoma, and Vermont; 9, Arkansas, Colorado, Delaware, Florida, Michigan, Nevada, North Carolina, North Dakota, Utah, Washington, and Wyoming; 8, Arizona, Massachusetts, Minnesota, Montana, Oregon, and West Virginia; 7, California, Idaho; 6, Maine, Maryland and South Dakota; 5, Illinois, Iowa, New York and Texas; 1, New Jersey; 0, South Carolina.

The total number of the states recognizing the seventy-one legal grounds for an absolute divorce are: adultery, 47; habitual drunkenness and non-support, 32; impotency, 18; conviction of an infamous crime, 17; cruelty (extreme), cruel and inhuman treatment, 15; abandonment, 14; willfull desertion, capable but refusing to support, insanity unknown to mate, 13; pregnancy at marriage without husband's knowledge by another, 12; bigamy, 11; imprisonment after marriage, fraudulent contract, continuous separation, 9; cruelty and non-support, 8; conviction of an infamous offence before marriage unknown to mate, extreme cruelty, bodily or mental, 7; willfull and malicious desertion, habitual cruel and inhuman treatment, insanity, 6; neglect and non-support, and naturally impotent and incapable of procreation, 5; condemned to an infamous punishment, marriage by fraud, force or coercion, prohibited degrees of consanguinity or affinity by law, willfully absents, gross neglect of duty, indignities, 4.

Physically and incurably incapacitated from entering marriage, willful and continuous desertion, absence unheard from, habitual violent temper, habitual drunkenness (intemperence), 3; infamous crime involving violation of conjugal duty and punishable by law, mate a fugitive from justice, physically incompetent, mate's religion forbids cohabitation, desertion, willfully deserts and absents, desertion and non-support, wives refusal to remove with husband to this State, va-

grancy, willfull neglect, excesses, cruelty, rendering living together insupportable, intolerable severity, attempted life of mate, incurable insanity (confinement in an institution), mental incapacity, 2; conviction of felony and imprisonment after marriage, crime against nature, imprisonment, imprisonment for life, public defamation by spouse, conviction of an offence involving moral turpitude, loathsome disease, antenuptial unchastity unknown to mate, prostitution, nonage, no reconciliation after a limited divorce, divorce in any other State, incompetability, absence with rumor of death when mate remarries, congenital inability and non-support, cruel and barbarous treatment endangering life of spouse, indignities to the person of spouse, husband maliciously turned wife out of doors, confirmed habits of intoxication from liquor, opium or drugs, conviction of crime, such impotency or malformation as prevents sexual intercourse, 1.

The number of the seventy-three legal grounds for absolute divorce recognized by individual states is as follows: 13, Tennessee; 11, Alabama, Georgia, Kentucky, Louisiana, Mississippi, Ohio and Virginia; 10, Connecticut, Missouri, New Hampshire, New Mexico, Oklahoma, Rhode Island, Vermont, and Wyoming; 9, Arkansas, Colorado, Florida, Kansas, Nevada, Pennsylvania, Utah and Washington; 8, Delaware, Indiana, Massachusetts, Minnesota, Nebraska, and Wisconsin; 7, Arizona, California, Idaho, and Oregon; 6, Iowa, Michigan, Montana, South Dakota, and Texas; 5, Illinois, Maine, Maryland, North Carolina and North Dakota; 4, West Virginia; 3, New Jersey; 1, New York; 0, South Carolina.

The total number of the States recognizing the fifty-one legal grounds for limited divorce are: adultery, 19; cruel and inhuman treatment endangering life of spouse, 13; abandonment, habitual drunkenness (intemperance), 11; extreme cruelty, 9; capable but refusing to support, 8; willfull desertion, 6; extreme cruelty, bodily or mental, confirmed habits of intoxication from liquor, conviction of a crime (felony), conviction of a felony and imprisonment after marriage, 5; willfull and malicious desertion, indignities to the person of spouse, 4; desertion, willfull absence, cruel and inhuman treatment, intolerable severity, husband maliciously turned wife out of doors, incurable insanity (institutional confinement), impotency, pregnancy at marriage unknown to husband by another, 3; absence unheard from, willful neglect, neglect and non-support, excesses, cruelty rendering living together insupportable, attempted life of mate, physically incompetent, such impotency or malformation as prevents sexual intercourse, fraudulent contracts, mate's religion forbids cohabitation, continuous separation, 2; willful and continuous desertion, desertion and non-support, wives refusal to re-

move with husband to this State, neglect of conjugal duty, gross neglect of duty, habitual inhuman treatment, cruelty and non-support, habitual drunkenness and non-support, insanity, crime against nature, imprisonment for life, imprisonment after marriage, in case either party is, for crime, deemed to be civilly dead, physically and incurably incapacitated from entering marriage, bigamy, public defamation by spouse, loathsome disease, lewd behavior without proof of adultery, prostitution before marriage unknown to husband, marriage by fraud, force or coercion, 1.

The number of the fifty-one legal grounds for limited divorce recognized by individual States is: 13, Kentucky; 11, New Hampshire; 9, Alabama, Arkansas, North Dakota, Oklahoma; 8, Vermont; 7, Arizona, Montana, Rhode Island; 6, California, Indiana, Louisiana, Maine, Pennsylvania, Tennessee; 5, Delaware, Virginia, West Virginia, Wisconsin; 4, Nebraska; 3, Georgia, Michigan, New Jersey, New York, North Carolina; 2, Maryland; 1, South Dakota, Washington, Wyoming; 0, Colorado, Connecticut, Florida, Idaho, Illinois, Iowa, Kansas, Massachusetts, Minnesota, Mississippi, Missouri, Nevada, New Mexico, Ohio, Oregon, South Carolina, Texas, Utah.

TABLE I. A comparison of the percent of the seventy-three legal grounds recognized for an absolute or limited divorce or both by States and geographical divisions.

STATES AND GEOGRAPHICAL DIVISIONS	PER CENT
New England	12.8
Maine, 8.2; New Hampshire, 15.1; Vermont, 13.7; Massachusetts, 11.0; Rhode Island, 15.1; Connecticut, 13.7	
Middle Atlantic	8.7
New York, 6.8; New Jersey, 4.1; Pennsylvania, 15.1	
East North Central	12.8
Ohio, 13.7; Indiana, 16.4; Illinois, 6.8; Michigan, 12.3; Wisconsin, 15.1	
West North Central	11.6
Minnesota, 11.0; Iowa, 6.8; Missouri, 15.1; North Dakota, 12.3; South Dakota, 8.2; Nebraska, 13.7; Kansas, 13.7	
South Atlantic	13.0
Delaware, 13.3; Maryland, 8.2; Virginia, 19.2; West Virginia, 11.0; North Carolina, 12.3; South Carolina, 0; Georgia, 15.1; Florida, 12.3	
East South Central	17.3
Kentucky, 17.8; Tennessee, 19.2; Alabama, 16.4; Mississippi, 15.1	
West South Central	11.9
Arkansas, 12.3; Louisiana, 15.1; Oklahoma, 13.7; Texas, 6.8	

Mountain	11.8
Montana, 11.0; Idaho, 9.6; Wyoming, 12.3; Colorado, 12.3; New Mexico, 13.7; Arizona, 11.0; Utah, 12.3; Nevada, 12.3	
Pacific	10.9
Washington, 12.3; Oregon, 11.0; California, 9.6	

### CONCLUSION

It was found that there are seventy-three legal and sometimes very ambiguous grounds recognized for absolute or limited divorce or both. The States which recognize the greatest number of grounds for divorce are Washington and Tennessee, both having fourteen legal grounds. The most common legal grounds recognized for an absolute or limited divorce or both is "adultery" recognized in forty-seven States; "habitual drunkenness" by twenty States; "impotency" by nineteen States; "neglect to provide" and "abandonment" both by sixteen States.

There are fifty-one legal grounds for a limited divorce. The most common of these are: "adultery", "cruel and inhuman treatment endangering life of spouse", and habitual drunkenness". Kentucky recognizes the greatest number of grounds for a limited divorce, thirteen. There are seventeen States that do not grant a limited divorce. The geographical division which recognizes the greatest number of grounds for divorce is the West South Central. The division that recognizes the smallest number of grounds is the Mountain division.  
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## **The Development of the Individual Within the Social System**

JOSEPH H. FICHTER, S.J.

A. The problem of this paper is the socialization process of the human being. It may be put in these terms: how does the individual become "society-broken?" What are the factors or determinants which enter into that process; what are the elements or discernible components which must be taken into consideration during the process?

In order to avoid confusion we must point out (a) that this is not an analysis of the methods or technics which are employed to measure a person's social development, his degree or intensity of social awareness and solidarity and so forth; nor are we attempting to measure and quantify the social and psychological factors which are necessarily involved in his development.

Furthermore (b) we cannot here investigate the question why the human individual still remains a unique personality even after he has become fairly well-developed along sociocultural lines. So many considerations enter this problem that they cannot be discussed here: the specific fact that an individual is a third child, that his older siblings are girls, that he has four uncles and no aunts, that his parents were twenty-four years old at the time of his birth, that his mother is a Radcliffe graduate and his father an immigrant, and so forth. These are undoubtedly important factors in the social development of this or that particular individual, but because they are unique factors they cannot be generalized in accord with the purpose of this paper.

Roughly speaking, we may say that we are not here interested to find out why this particular Turk, Alorese or Thibetan is different from all other Turks, Alorese or Thibetans. We are more concerned in knowing why he conforms to, and can be placed within, the category of Turk, Alorese or Thibetan. Then we step to another level of abstraction to find a sufficiently non-specific socialization process that cross-cuts all sociocultural systems.

Thus we are seeking an orderly conceptual scheme of all the component elements and factors of socialization of sufficient generalization that they can be said to exist universally, that is, in all sociocultural

systems at whatever degree of civilization they may have arrived. It is clear that all human beings everywhere do not develop into exactly similar persons. Even within the same social system or culture area there are relatively major differences in their socialized personalities. Furthermore, even in the members of the same family, who appear to submit the same potentialities to the same influences, there are still remarkable divergences of development. These differences have been studied elsewhere and often, as in the studies of identical twins, of criminals from the same family, of aberrant personalities with "normal" intellectual and moral training, and other similar cases.

Must we account for these differences? It is obvious that they cannot be accounted for merely through one of the generalized factors discussed in this paper. Here again the evidence has been so overwhelming that only a careless or opinionated observer would place the preponderant causal emphasis on influences like the environment, or heredity, or the Freudian drive, or the Marxian factor. Scholars now seem to be returning to the many-sided but unified approach which has never been abandoned in certain scientific quarters but which has been undeservedly scorned by the "specialists" of the past half-century.

Whether or not we can, in the course of this short paper, make more than passing mention of the sources of individual differences, we must realize that the point of greatest importance here is the question of the basic universal potentialities of socialized persons. If we can establish these with some dependability in our conceptual scheme, and then find the corresponding basic universal factors in the sociocultural system, we shall have posited a large and ample schema.

Finally, it seems necessary to point out in our current non-metaphysical atmosphere that abstractions are of essential importance in this sort of scheme, but that *we do not concretely separate* the various elements, factors, potentialities when we talk of them separately. In other words, the rudiments of logical science permit and encourage mental precision without in any way destroying the *unicity of the object*. Thus, to use a crude example, when we say that a man's body is active in one situation and passive in another, we do not mean that he has two bodies, or that there is a formal separation between parts of his body. So also, only a ragged caricature can bring in the stereotyped "homunculi" when there is a distinction made among mental and emotional capacities.

B. It appears, therefore, that we must make two minimal definitions, or at least set up two empirically descriptive terms, for the polar concepts of our discussion. It is essential to recognize some sort of preliminary operational concept, first of the *human individual*, and secondly of the *social system*.

(a) We need merely consider the human person as we conceive him from empirical observation to note that he shares in recognizable universal human qualities. The definition or description of these qualities ought to be given in such wise that it is found to be applicable to all human individuals everywhere in the world. Omitting any of the aprioristic assumptions that have considered man a series of alternate impulses or forces, a stream of related but purely environmentally originated activities, a conflicting mass of blind instincts (or any one of a dozen other equally unrealistic presuppositions), we may point simply to the few definite minimum characteristics of human nature.

It is a clear and easily verifiable observation that every human person is, either actually or potentially, a rationalizing animal. Whether a new-born infant or a decrepit old man, he has the capacity of rationalizing (whether it is inhibited or seldom used does not matter) which distinguishes the human animal from the brute animal. From the very beginning he has an individuality which distinguishes him from his environment, the social system and all other human beings. (Cf. above, page one, third paragraph)

The human individual is born with certain human potentialities which may be roughly termed his undeveloped and untrained mental and nervous systems. With these as his own innate equipment he gradually learns to react to the people and objects outside of himself, to think and talk, to form habits of an individual and social nature. These potentialities are in every person, although in some pathological people they may remain dormant and in others may be unevenly developed. Nevertheless if we prescind from these abnormalities and confine ourselves to a sufficiently generalized and abstract concept we shall find evidence of these potentialities in all human beings, regardless of varying degrees of culture, regardless of differences in heredity and environment, in personal and social development.

(b) In the second place it is necessary also to provide some preliminary definition or description of a generalized sociocultural system, sufficiently broad for application wherever there are people in the world. This means that there are certain observable elements, categories of thought and behavior, that are distinctively and unmistakably sociocultural in character wherever people live together. What then does the most simple, agricultural, perhaps illiterate, community of persons share in common with the most complex, highly industrialized, urbanized social system of the western world?

The point of primary importance here is to note those recognizable determinants or factors which can be said to influence all the members of the group, which are maintained in group life, and which cross-cut

all social systems. Let us say, briefly, that a social system may be described as any aggregate of people living together in the normal pursuits of social ends. This means that every person is a component of a kinship group, at least for some period of his life, that he has various relations of an economic, political and religious nature with the other members of the system or group. Thus a social system may be studied in a number of different aspects; but whether it is characterized by emphasis (1) on the individual participants, (2) on the relations of interaction among them, (3) or on the general patterns of activities that are considered distinctly social, the fact remains that it is empirically recognizable as a social system.

For the purpose of this paper the differences among the various social systems are not so important as their similarities. Even the manner in which any given social system operates, or the degree to which it is socially effective is not of primary importance. The crux of the matter is the complementary relation between the personal and the social, the verification of the correspondence between certain elements in the social system and certain elements in the individual person. In order to do this we must analyze each group of elements in more detail.

C. If we return now to the individual human beings who are in the process of socialization we are in a position to study those personal potentialities which are essential to the process. In observing the gradual growth of a human child we note that he seems to exhibit several propensities which allow degrees of development. Thus we see that the child indicates to us not only certain discernible needs and wants but also the internal capacity (aptitude, ability, faculty) to cooperate in the satisfaction of those needs.

Hence, these capacities or propensities can be best understood if we first ascertain in broad generalizations those categories of needs which are exhibited by all human beings, and to which these capacities correspond. Any attempt to draw clearcut, concrete lines of demarcation among these needs is simply a burlesque of the abstractive process; and to pretend that one category is completely autonomous from the others is a violent misinterpretation of the evidence. However, it appears that human needs may be roughly compartmentalized under the following heads: (a) physical, (b) psychological, (c) sociological, (d) normative. It is evident also that the satisfaction of these needs depends not only on the personal capacities of the individual, but is also in relatively large proportion a function of the social system.

(a) Let us consider each need separately. No one can doubt that *physical* needs, even if considered only on the purely material and sensate, level, are part of the life experience of every normal human being.

It seems that some are experienced automatically and immediately in the new-born infant, while others (e.g., sex) seem to be felt only after the physical organization has developed to some extent.

In either case, however, there is the actualization of a corresponding physical potentiality or capacity in the human individual. The need for food and drink, for tactile and other sensory assuagement, is met by a complementary physical capacity for the individual's satisfaction. If this ability is not present, or if it cannot be remedied in case of injury, the person is said to be incapacitated and will not survive as a well-developed and socialized individual.

(b) The next category of needs, the *psychological*, is perhaps of the greatest significance in this conceptual scheme for these are the most distinctively and essentially human of the individual's needs. They include all of those cognitive and volitional needs or drives which distinguish human beings from all other animals. The gradual development of the child's awareness to these needs has been the subject of careful and fruitful study by many scientists.

The fact that these needs are met with varying degrees of success by the individual's psychological equipment requires no particular demonstration here. It is a commonplace of empirical experience that every human being has the ability to know not only the objects outside himself and his own individuality but also many immaterial and abstract generalizations. In the same way the capacity for free volitional behavior is easily demonstrable to anyone who does not suffer from patterned misconceptions. Whether these, as well as the physical capacities mentioned above, can be satisfied better in society than in isolation, is a question that may be left for later discussion.

(c) Furthermore, there are in every human person certain sociological needs, which apparently can be satisfied only (at least it seems that they can be brought to their perfection only) in the normal processes of group living. These have been the least studied of all human needs, but their presence in the individual cannot be questioned.

The sociological capacities to satisfy this category of human needs appear to be closely allied with the individual's psychological equipment. The ability to react to other people, and to cooperate with them in social action, certainly presupposes the ability to know the persons with whom one associates and to exhibit complementary activities that may be volitional and affective (and frequently also physical.) At any rate this property of sociality which has sometimes been called the "herd instinct" clearly corresponds to definite human needs and may be best exemplified in the so-called social virtues.

(d) Finally, the last category of needs may be studied from various aspects but again its presence in the individual can hardly be doubted. These needs may be called the *normative* (or in a wide sense, the ethical) needs of human beings. In some form they are clearly recognized by all peoples, both simple and civilized. They may be generalized as the universally recognized need to do what one thinks is right and to avoid what one thinks is evil. Apparently this need is not felt by the individual until there is a parallel experience of some of the psychological and sociological needs.

The corresponding moral capacities or potentialities of the human being do not fall into as neat a generalized category as do those which we have termed physical, psychological and sociological. The moral ability of man seems to be a contradictory tendency toward opposite goals or satisfactions. In what is called the human conscience a person recognizes feelings of guilt and wrongdoing as well as an apparent sanction in wellbeing when he has performed an approved action.

In Christian and Judaic tradition the tendency toward evil has been termed the state of original sin, while the tendency toward moral conformity has been called divine grace. That these capacities for good and evil exist in every normal human being cannot be denied by even the most secular and materialistic scientist. What they are called is simply a matter of terminology; and how they are explained as well as positively developed depends upon the type of theoretical or conceptual spectacles through which one looks at human nature.

D. Let us turn now from these four main categories in the individual to a consideration of their equivalents in the sociocultural system. If the capacities of the developing human being are to be actualized in the several categories, physical, psychological, sociological and normative, it seems that we can discover some determinants or factors outside the individual that act as a "stimulus" or influence or coordinating and cooperating mechanism on these potential capacities.

As has been mentioned above, the sociocultural system may be described and analyzed from several points of view, each of them valid for its own purpose. Thus, in a study of the social system the emphasis may be primarily placed on the people who constitute it, or on the specific social interaction which unites them, or finally upon the *social* patterns of thought and behavior which characterize the system. Neither point of view excludes the others, but the third one seems to be the most usable in our present endeavor to trace the social development of the individual person in the system.

It is obvious, of course, that here again there is no hard and fast separation or exclusion of the other elements of the social structure.

When we speak of social patterns we realize that these are patterns that are employed by people in their interaction with, and while they are living in the same community with, other people. They do not have an existence apart from the members of the group; they are not fed to the child like oatmeal, or placed upon him like a coat. They are nothing more than the accepted institutional ways of thinking and acting which are adhered to because of social approval and social authority (that is, there is a group-conviction concerning them, and there are "power centers" or people who enforce them.)

Hence, we may say in general that when a child is born into the world and as he gradually becomes socialized there are social patterns that meet him at every step of the way and to which he is expected to conform. To make this conceptual scheme relatively complete, at least in outline, we include also the automatic, indeliberate or unconscious patterns although the more important ones are those which the individual recognizes and conforms with consciously. This does not mean that everybody conforms all the time. It is part of the difficult problem of social analysis that there are unpredictable deviations from the social norms. This difficulty is allied to that which we mentioned above concerning the apparently bifurcated moral capacities of human beings.

(a) Let us consider each general category of these social patterns separately. The *physical* patterns which are employed in society are numerous and unmistakable. Not only is there feeding, a function common to all animals, but there are peculiarly socialized ways of feeding in different sociocultural systems. Sleeping, clothing, exercise and all the other activities which actualize the physical capacities of human beings are, of course, basically "natural." But this does not mean that they can be carried on in a vacuum devoid of social influence. As a matter of fact, the individual experiences and learns them always in a certain atmosphere, among definite people, in a determined social system. And because of all these surrounding factors the child learns to exercise these capacities in the way that others do.

(b) Secondly, and on a higher level, there are definitely existing *psychological* patterns already institutionalized among the component members of every social system. The people who are in any way associated with the developing individual usually employ generalized and expected modes of cognitive, volitional and emotional experience which the child himself soon learns to accept and practice. This does not mean that one social system contains logic or emotions which another lacks, but it does mean that the members of one social system may be cognitive and affective in ways quite different from those of another social system. This permits also that some emotions may be emphasized at

the expense of others, some widely indulged and others repressed. Everyone is familiar with the comparison, often mere caricature, which pictures the Latin as a warm-blooded sympathetic person, while the Anglo-Saxon is considered a stoney-hearted profit-maker. While these comparisons are almost always overdrawn the fact remains that the psychological development of the individual person is conditioned by the psychological patterns which exist in society around him.

(c) Thirdly, the so-called *sociological* patterns are concerned mainly with the generalized efforts of cooperation that constitute so large a portion of successful social life. They range all the way from the relatively unimportant informal niceties of etiquette to the serious and significant interactions that occur in economic, political and other formal organizations. Group activity is going on all around the growing individual from the earliest period of his life, and since he is an integral component of the group itself from the very beginning, he almost automatically begins to conform to the social influences around him. Thus the developing child learns to cooperate with people, not only in the sense that he imitates their patterns of social interaction, but also in that he negatively avoids offending them or preventing their activities. The sociological patterns thus learned and practiced are nothing more than the institutionalized ways of thought and behavior which people employ in their congregate life. They are the expected and accepted customs and modes of acting with each other. As generalized and universal patterns they exist basically in all social systems, but their peculiar adaptations in this or that social system are the specific sociological patterns to which the individual here and now learns to conform.

(d) Finally, each sociocultural system contains recognizable normative (or in a wide sense ethical) patterns of thought and behavior. In an analysis of this kind we may abstract only those patterns of a relatively highly ethical character which express the most important values in the society. This does not mean, however, that moral evaluation does not permeate the whole social system. As a matter of fact, it is only by the most careful abstract thinking that we can distinguish a category of moral patterns from the categories of physical, psychological and sociological patterns. These three categories exist and can be discovered only because people recognize that there is a difference between the "right" ways and the "wrong" ways of thinking and acting in each of them. The basic generalizations of good and evil, of correct and incorrect, of what ought to be done and what ought to be avoided, may differ greatly from one social system to another. The developing individual may not be aware of these differences. What is important in his own social development is the impact upon him of the specific moral

values that are prevalent in his own society. As mentioned above he has the moral capacity to conform with, or to reject, the prevailing patterns; but it appears that in a fairly well-integrated social system most of the people conform to the basic moral patterns most of the time.

E. In brief resume of this conceptual scheme up to this point we may say that the four basic, general categories of needs (physical, psychological, sociological, normative) which every normal human being experiences are met and relatively satisfied in him when his potential, internal capacities become actualized by means of the corresponding categories of external institutional patterns. It must never be assumed, however, that these are independent, separate capacities in the individual person, or independent, separate institutions in the social system. Concrete, every-day social life exhibits normal people whose abilities are well integrated with each other, a social system in which the patterns are well integrated with each other, and finally a complemental balance and coordination of the people's abilities and the system's patterns. The person in society lives and acts as one whole individual and thus we may say roughly that all four categories of propensities are generally affected when any one of his specific potentialities is actualized. In a similar way the sociocultural system may be said to be a constantly active and whole system which can be so neatly categorized only through the power of abstraction.

But there is one final problem to consider: by what means can society be assured that its patterns will become the patterns of the individual? This orderly conceptual scheme showing the relation between the individual and the social system must also show that relation in movement. Merely to mention and describe the components on each side of the scheme does not explain the dynamic and practical picture of social life as it really operates. What puts it in motion and keeps it going? We have seen that within a relatively wide range it is possible for a person to deviate from the expected patterns of thought and behavior that surround him. Is there some further factor in either the individual or the social system (or in both) which brings the individual into conformity with the system?

The problem may be clarified in this way. Experience proves that there are varying degrees of conformity to social patterns among different individuals as well as within the same person in different situations and under different conditions. The individual may conform relatively perfectly in most of the physical patterns but refuse to conform to many of those in the sociological category. Clearly evident, however, is the fact that no social system could long exist as an integrated whole unless

most of its members accept and follow the established patterns most of the time.

It appears that the answer to this problem lies in the proper operation of two factors: *ethical conviction* and *social authority*. These may be detected constantly at work in society to bring about the desired socialization of the individual. If sufficiently generalized they may be said to exist universally wherever people live in society although they operate more successfully and with greater vigor in some social systems than in others.

The ethical conviction spoken of here is in the first instance that of the group or community. Wherever we find large numbers of people pursuing a fairly integrated social life we find that they are in relatively close agreement concerning those physical, psychological and moral patterns which exemplify for them standard or normal conduct and ideals. In other words, there exists a moral conviction shared by the group and indicating "how things ought to be done" in this particular society.

Social authority reinforces the ethical group conviction. This refers to the persuasive power of certain individuals, or certain groups of individuals, who may be at the top of the political, legal, economic, or religious structure within the system and who exert social pressure to keep the group more or less in conformity with the institutionalized patterns.

The result of this pressure-process for the individual person may be simply stated thus: "the patterns of the culture become the patterns of the individual." The ethical convictions of the others are gradually assimilated by the growing individual, and by the newcomer to the group, because there are always some who exert social authority or pressure to keep the group in conformity. The developing person gradually comes to share in the ethical convictions of the group and submits to the social authority which is exercised in the group, as his individual capacities are fulfilled, developed, satisfied, taken care of, by a series of patterned activities and ideals which the sociocultural system around him exhibits in other already socialized individual persons who act as his mentors and models. If he thinks and acts as they do, and/or as they tell him to, he may be said to be "socialized" in his own particular sociocultural system.

In the early period of life it is, of course, almost exclusively the authority of others which effects social conformity in the individual person. As he grows older he too begins to develop the same convictions that the group entertains; and as he becomes an adult he too may enforce the accepted social patterns by exerting his own authority on others. The cycle of socialization then is complete.

F. The test of this conceptual scheme is, of course, its verification in the concrete reality of some particular social system. There have been sufficient indications of this "relation to reality" in the above sketch to make unnecessary any elaborate detailed application at this point. Probably any person who has grown up in a well-integrated small rural community in the United States could see clearly in his own experiences the concrete unfolding of these personality and social patterns. The scheme is, after all, nothing more than an abstract generalization of the cultural patterns which are fused in the individual's thought and conduct.

An illustrative case, however, is that of Jacques, a "Cajun" who has spent his whole life in a small community of trappers and fishermen along the bayous about fifty miles from New Orleans. Had he been transported at birth to a small village in Kansas, the same generalized processes would have been so differently concretized and specified as to make the same individual an almost completely different "social" being.

Jacques grew up to know that the only kind of "right" food for humans was a diet mainly of rice, shrimp and oysters; that the "best" kind of transportation was by water, usually in a pirogue; that his language, honesty, religion, recreating, economic practices and social etiquette were far superior to those of the "odd" townspeople to whom his father sold muskrat skins and seafood at the pier by the bridge. Even the priest acted and talked in a "funny" way, as all the Cajuns noticed, when he came for the baptisms and marriages before the Easter Mass and the Christmas Feast day, and when he objected in his sermon that the men drank and gambled too much and that a fellow and a girl shouldn't build a house and start a family before the Catholic marriage ceremony took place. After all, the Cajuns had been following good Catholic traditions and practices and prayers long before the priests began to make these semi-annual trips into the swamps. Cajuns had *always* done things this way.

What is the balance of the four categories of institutionalized patterns in Jacques' life? In these difficult swamplands, where houses are built on pilings and mosquitoes never bite Cajuns, his problem of simple physical existence is given grave emphasis. Almost from the beginning he has been aware that his family's thinking has been centered mainly around the securing of practical necessities of living. Even as a boy his work in this regard has been done most often alone, or with one other person. Hence he experiences no complex development of psychological patterns and problems, nor of sociological patterns that involve intricate political and economic activities. He has staked out his own trap-line paths, and Cajun custom protects them for him. His knowledge of

other people and their ways is limited to perhaps fifteen or twenty other families (very much like his own) scattered along the bayous within a radius of five or six miles.

The fact that Jacques' father is one of the "social authorities" in this local community springs from his knowledge of and respect for the Cajun ways of thinking and acting. He is one of the best trappers there; he keeps his gear, as well as his home and family, in good shape; he knows how people are supposed to conduct their business, bring up their children, build their houses. He is a careful drinker and an expert card-player; a fellow who can be depended upon not only to do the right things in the right way but also to keep the others in line. Jacques is gradually reaching the social stature of his father in the community, and it appears that his own practice of the local Cajun customs and patterns, his concern for the, and his conviction that they are really the right and the best ways, will soon establish his influence widely as a social authority.

*Loyola University, New Orleans 15, La.*

NOTES OF SOCIOLOGICAL INTEREST

Opinions of ACSS Members

THE questionnaire upon which this report is based was authored by Franz Mueller, president of the American Catholic Sociological Society and was sent by the writer to all the members of the ACSS.

The first mailing of questionnaires took place on May 10th, and another on May 24th. This report covers all of the returned envelopes up to and including June 4, 1948. 162 replies were received by that date.

This report makes no attempt to evaluate the results; it merely reports the findings which were presented to a meeting of the ACSS executive council in June.

The questions and answers follow:

1. What do you think of the suggestion that we have our annual convention alternately at the time and place of the:

Catholic Economic Association: Pro—67; Con—30; No vote—55.

American Sociological Society: Pro—98; Con—17; No vote—41.

2. Do you think we should arrange for our conventions independently, i.e., without regard for the meetings of other societies?

With regard—129; Without regard—19; No vote—4.

3. What time of the year would you prefer for our convention?

	Order of Preference					
	1	2	3	4	5	No vote
In September .....	22	23	37	3	4	63
Between Xmas & New Year .....	82	18	10	5	3	34
End of January .....	42	40	16	3	0	51
In June .....	4	10	12	46	0	80

4. If the next convention would be at the time of your choice, is there a chance that you would attend that convention?

Depends on place of meeting—103; Depends on program—21; I will be able to attend—40; I don't think I will be able to attend—5; No vote—5. (Some checked more than one item.)

5. Our previous conventions have always been either in the middle west or in the middle east. Do you think we should occasionally have meetings in other regions?

Yes—98; No—40; No vote—14.

6. Where should we hold our next and future conventions?

	Order of Preference						
	1	2	3	4	5	Other	No vote
San Antonio, New Orleans	8	21	24	13	3	2	81
San Francisco, Seattle	14	10	14	6	17	2	89
Denver	10	23	11	13	8	1	85
Boston	43	15	14	9	9	0	62
Twin Cities	36	21	14	8	7	2	64

7. If the next convention would be at the place of your first choice, is there a chance that you would attend that convention?

Depends on the time of the meeting—74; I will be able to attend—53; Depends on the program—8; I don't think I will be able to attend—6; No vote—15. (Some checked more than one item.)

8. What do you think about the suggestion that the executive secretary be regarded as managing editor *ex officio* of the *American Catholic Sociological Review*?

Pro—115; Con—14; No vote—23.

9. Do you think the executive council should elect every year two new members to the editorial board of the *Review* and so arrange matters that the term for two of the oldest members expires simultaneously?

Pro—99; Con—23; No vote—30.

10. Or do you think that the appointment of the new members to the Editorial Board should be:

By the president of the ACSS—7; By the executive council—75; By the chairman of the editorial board—18; By members at the convention—10; No vote—42.

11. What do you think about the suggestion that the chairman of the editorial board act as editor *ex officio* (not managing editor) of the *Review*?

Pro—98; Con—15; No vote—39.

12. Should the book review and periodical review editors be *ex officio* and for two additional years be members of the editorial board?

Pro—108; Con—11; No vote—33.

13. Who shall appoint the book review and periodical review editors?

The president—7; The editorial board—63; The executive council—38; The members at annual convention—8; The managing editor (executive-secretary)—9; The editor (chairman of the editorial board)—13. (Some checked more than one item.)

14. It is common procedure in other professional societies that editors be changed from time to time so as to give other members a chance, etc. If the chairman of the editorial board is to be *ex officio* editor (not managing editor) of the *Review*, would you think that a new chairman should be elected:

Every two years—38; Every three years—49; Every four years—24; No vote—41.

15. How often do you think the office of book review and periodical review editors should change?

Every two years—45; Every three years—51; Every four years—16; No vote—40.

16. Do you think that the office of executive-secretary should be considered permanent unless he resigns or the annual convention wishes to elect another member?

Permanent—70; Annual election—51; No vote—31.

17. It seems that some of the functions now exercised by the officers of the Society are (though not un-constitutional) non-constitutional because no provisions are made for them in the constitution. Would you think that the executive council should appoint a committee which examines the present constitution and, if deemed necessary, proposes changes and/or amendments?

For—130; Against—17; No vote—15.

18. The president of the ACSS wishes to appoint a number of committees which shall be charged with (a) stimulating research in their specific fields, (b) preparing a session in their field for the annual convention. The president will appoint a chairman and the chairman will appoint his own committee of five members. The chairman shall be listed in the left column of the Society's stationery.

Are you for such committees—137; Are you against them—1; No vote—14.

CLEMENT S. MIHANOVICH

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NEWS OF SOCIOLOGICAL INTEREST

The tenth annual convention of the American Catholic Sociological Society will be held at Loyola University in Chicago, December 27-29. Members of the Society interested in presenting papers before the convention should write the executive secretary.

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The ACSS committee on Constitutional amendments, pursuant to the directive of the Executive Council of the American Catholic Sociological Society, reports the proposed addition of the following sentence to Article VI, Section 3 of the ACSS constitution:

"The terms of office of the Book Review and Periodical Review editors of the official organ, THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW, shall be for five years at the end of which time either may again be appointed."

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The executive-secretary would appreciate information from ACSS members which might be included in the "News of Sociological Interest" section of the REVIEW. A post-card notation, with some "news" signed by the member, will be sufficient.

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For the past several years one of the sessions of the annual convention of the ACSS has been devoted to a discussion of sociology from the viewpoint of the educator on both the college and secondary levels and from the viewpoint of the student.

These discussions whetted the appetites of the participants, leaving a desire for a more leisurely and a longer conference on the problems that confront sociology teachers.

Through the ACSS executive-secretary, the facilities of Loyola's University's Lewis Towers were placed at our disposal for the week of June 14-19 for a workshop on the under-

graduate sociology course. The workshop was sponsored by the ACSS committee on academic sociology, and there were no fees.

Twenty-six teachers came for one full week to discuss and work on the undergraduate sociology curriculum. An additional seventeen teachers took part in the workshop for one or more days.

In preparation for the meeting a poll was taken to determine which problems merited precedence, and from this poll the following agenda was compiled and used:

1. Aims of the curriculum in sociology, courses, etc.
  - (a) lower division inclusions
  - (b) upper division inclusions
  - (c) minors
  - (d) should statistics be required?
  - (e) Comprehensive examinations, the preparation. Should there be a terminal integration course?
  - (f) Graduate Record Exam
  - (g) teaching techniques panels, discussion, lecture, reports, tests, etc.
2. Texts: best texts for specific courses. Where are next texts most needed?
3. Overlapping in courses within department, within range of minors.
4. Library and visual aids.
5. Aptitude tests for prospective social workers.
6. Adult education responsibilities in the college community.
7. Visits to institutions; volunteer "field work", etc.
8. Sociology and social work.
9. Job opportunities for sociology majors.

The workshop recommended to the executive council that a similar workshop be arranged for next year and be devoted to some specific topic like the college course in the family, or introductory sociology, etc.

The executive council of the ACSS at its June 18th meeting agreed to hold such a workshop in 1949.

The following took part in the sessions of the workshop:

**Cardinal Stritch College** (Milwaukee): Sister M. Madeline, O.S.F., and Sister Jeanine, O.S.F.

**Catholic University of America** (Washington): C. J. Nuesse.

**Clarke College** (Dubuque): Sister M. Martinita, B.V.M.

**College of St. Catherine** (St. Paul): Sister Mary Edward, C.S.J.

**College of Mt. St. Joseph** (Ohio): Sister Mary Lea, S.C.

**D'Youville College** (Buffalo): Sister Mary Gabriel, G.N.S.H.

**Emmanuel College** (Boston): Rev. S. T. Sypek.

**Loretto Heights College** (Denver): Sister Mary Aubert, S.L.

**Loyola University** (Chicago): Russell W. Barta, Mary Bruce, Ralph A. Gallagher, S.J., Lois Higgins, A. P. Hodapp, Dorothy Hollahan, Mary McCormick, Felice Murphy, Charles O'Reilly, Marion Strube, William Zarat.

**Marymount College** (Kansas): Sister Mary Eloise, C.S.J.

**Marylhurst College** (Oregon): Sister Miriam Theresa.

**Mount Mary College** (Milwaukee): Sister M. Canisia, S.S.N.D. and Sister M. Noella, S.S.N.D.

**Mundelein College** (Chicago): Sister Mary Liguori, B.V.M., Jacqueline Bledsoe, and Miriam Keating.

**Nazareth College** (Michigan): James J. Burns.

**Rosary College** (River Forest): Gladys Sellow, Sister Mary Aquinata, O.P., Sister Mary Aquinice, O.P.

**St. Joseph's College** (Indiana): Joseph F. Scheuer, C.P.P.S.

**St. Louis University** (Missouri): Clement S. Mihanovich and John S. Thomas, S.J.

**St. Mary's College** (Indiana): Sister M. Sophia, C.S.C.

**St. Vincent's College** (Pennsylvania): Gervase Chutis, O.S.B.

**St. Xavier College** (Chicago): Sister Marie Therese, R.S.M.

**Siena College** (Memphis): Sister Leo Marie, O.P.

**University of Notre Dame** (Indiana): Louis Radelet.

**Ursuline College** (Ohio): Sister Miriam, O.S.U.

**Viterbo College** (Wisconsin): Sister Mary Roderic, O.S.F.

**Webster College** (Missouri): Sister M. Felicia, S.L.

**Xavier University** (New Orleans): George McKenna Jr.

Further information about the workshop can be secured from Sister Mary Liguori, B.V.M., Mundelein College, Chicago 40, Ill.

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The forty-third annual meeting of the American Sociological Society will be held at the Congress Hotel, Chicago, December 28-30. The general theme of the program will be "Race and Culture Contacts in the Modern World."

\* \* \*

The International Institute for Social and Political Sciences at the University of Fribourg, Switzerland, announces the publication of a new quarterly magazine, *Politeia*.

The magazine will deal, "in a profound and scientific way, with questions of present interest concerning public life, and political, social, and economic fields, and draws its inspiration from the christian spirit. The four numbers each year, plus one or two supplements, will form each volume. The price of each volume is: sfrs.18.-.

\* \* \*

**New Mexico Highlands University**: James Edward McKeown, formerly instructor in the social sciences at St. Francis Xavier College for Women in Chicago, has been appointed assistant professor of sociology. McKeown will assist in the graduate research program and in the pre-professional social work curriculum.

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### Cecile Egan, 1900-1948

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Cecile Egan, born December 8, 1900, at Menasha, Wisconsin, died suddenly in Chicago on April 21, 1948. Mrs. Egan was graduated from Menasha High School in 1917 and from Stevens Point Normal School in 1919. While working for the Ph.B. degree at Loyola University in Chicago, she became interested in sociology and earned a Master's degree in this field at Loyola in 1929.

Between 1929 and 1933 she served on the sociology faculty at Loyola. In 1934 she joined the staff of DePaul University where Dr. Howard Egan, her husband, served in various administrative and executive capacities until 1945 when they returned to Wisconsin.

In 1947 they came back to Chicago, and Mrs. Egan joined the faculty of Mundelein College. Over the years her health had never been robust and by the time classes were to start in September, a teaching assignment seemed too formidable. On her physician's advice she withdrew after one single day of teaching, just long enough to add another group to the roster of students who loved her charming personality and who respected her wide and

deep understanding of the subject matter to which she addressed herself.

Though harrassed and impeded by ill-health she had, in addition to her teaching load, registered for work towards a Doctor's degree at the University of Chicago where she had completed much of the course work toward that objective. Her Master's thesis at Loyola was entitled: *A Proposed Personnel Program for the Small College*. — Sister Mary Liguori, B.V.M.

#### CORRECTION

In the June 1948 issue of the *Review* the reading material on page 127 should have been on page 128 and vice versa.

BOOK REVIEWS\*

Editor:

EVA J. ROSS, *Trinity College, Washington 17, D. C.*

THE RECONSTRUCTION OF HUMANITY. By Pitirim A. Sorokin. Boston: Beacon Press, 1948. Pp. xii-347. \$3.

This volume is a preview of a grand style scientific project just undertaken by Dr. Sorokin. The topic is social solidarity, a badly neglected chapter in sociological theory.

Unfortunately, in the volume under review this theoretical task is linked with a practical one — how to prevent another World War. After having passed in review many plans to that effect, Dr. Sorokin comes to the conclusion that only a complete transfiguration of society, culture and personality on the basis of solidarity, or altruistic conduct, could solve the problem. What such a transfiguration would really mean, is derived by the author from his well known theory of the fluctuation of culture between the sensate and ideational poles. Our present day culture is mature sensate culture; the task is to push it in the direction of ideational culture. Dr. Sorokin offers many, sometimes detailed, suggestions as to the desirable aspects of science, religion, ethics, the fine arts, the family, the school, political, economic and occupational institutions and the means of mass communication. This is obviously applied sociology.

Can these suggestions be considered as tantamount to predictions? They cannot, because Sorokin's basic theorem on culture fluctuation does not involve the recurrence of past social configurations. Each time when culture is at a definite distance from the two poles, its particular phases may appear in many varieties. Between them, the author has to choose, and doing that, he often relies on personal predilections, since he is not guided by a philosophically grounded social ideal. Sometimes his suggestions, e.g. relating to the family, are quite acceptable; but when he advocates overcoming religious differences by denying their importance or overcoming "overdeveloped differentiation and stratification" by simplifying the content of culture, they obviously are not.

Since social and cultural systems are operated by men, their transfiguration depends on the transfiguration of human beings: Individuals must change their system of motivation from egoism to altruism. How to achieve this? To answer this question, Sorokin offers only sketchy

\*Members who wish to review books are invited to write to Miss Ross, stating their special fields of interest. Specific books should be asked for, if possible, with full details of title, author, and publisher. These should be of recent publication and within the scope of sociology or a closely allied subject.

and highly objectionable ideas. The practice of Yogi and the spiritual exercises of St. John of the Cross, St. Ignatius Loyola and St. Francis of Assisi are presented as the keys to the problem. But is it possible to incite men to become — Yogi or Saints? Sorokin believes that it is possible, through increase of knowledge and better propaganda. He concedes that knowledge of altruistic conduct is quite insufficient and this is why he has decided to submit it to empiric study.

He foresees however that the complete reconstruction of human beings is a task compared with which to persuade men to accept atomic control and/or world government is child play. If the prevention of a Third World War depends on the success of his plan, then the situation is hopeless. Fortunately, Sorokin has not proven that it is so.

The conclusion is this: the two problems discussed in Sorokin's volume should be disconnected. In other words, the theoretical problem of solidarity should be studied independently of the problem of war prevention. The latter must be temporarily dealt with by those common sense means which are available. As to the former, let us express the hope that Sorokin's project, when completed, will give us that empiric knowledge of solidary conduct which, at the present time, is conspicuous by its absence.

N. S. TIMASHEFF

*Fordham University, New York 58, N. Y.*

POPULATION ANALYSIS. By T. Lynn Smith. New York: McGraw-Hill Book Company, Inc., 1948. Pp. xii-421. \$4.50.

The selection of topics in this textbook on population methodology will be welcomed by students of demography. The explanation of the measurements of fertility, mortality and migration is addressed to an understanding of trends in American population change in the light of what is happening elsewhere. Thus this introduction to demography differs from others in that it is not concerned with so-called population problems, nor with surveying population theory nor even with summarizing the current literature. Its focusing on a simple explanation of the concepts and methods of population dynamics, however, does not prevent it from indicating the volume and gaps in information about the American population; indeed, the work is weighted with ingenious graphs and detailed explanations of secular trends. The outstanding chapters are those on age, marital status and internal migration, and throughout the stress placed on characteristics of rural and Negro populations deserve commendation.

As a work on methodology, however, it seems to merit some criticism. The fertility analysis puts more faith in reproduction rates than they deserve; in fact, too little attention is given the current peculiarities in marital composition and birth orders, and the eventual fertility predictions seem too high. Again, the urban-rural mortality breakdowns (p. 274) seem oversimplified in view of present controversy. There should have been more mention of *Population Index* in the bibliographies. Finally, in view of the frequent use of census data, it seems that much about schedule construction, tabulations and publications could have been well integrated into an introductory chapter; on this point,

however, a difference of views should be recognized. These points of criticism, moreover, are matters a teacher can well control, and the advantage of having a text not weighted down with old theories and conjectures should be considered against them.

B. G. MULVANEY, C.S.V.

*Catholic University of America, Washington 17, D. C.*

THE FREUDIAN PSYCHOLOGY AND VEBLEN'S SOCIAL THEORY. By Louis Schneider. New York: Kings Crown Press, 1948. Pp. x-\$2.70. \$3.25.

This study aims to examine certain connections between Sigmund Freud's assumptions about the individual and Thorstein Veblen's theory about society. The latter held that much economic and social theory was based on an inadequate framework of psychological theory and while he and Freud worked independently of each other, Dr. Schneider believes that their theories are mutually complementary. The author's interest in theories of human nature is sociological and he believes that some aspects of psycho-analytical theory have already illumined some aspects of the social order and that a further study of the connection between the two will yield a fruitful harvest.

Dr. Schneider examines Freud's theories critically. In Part I he examines the Freudian and Neo-Freudian views of human nature and compares them with Veblen's view of the nature of man. He points out the weakness of the psychology of instinct and habit in explaining human behavior in all its aspects and believes that Veblen's treatment of such matters as conspicuous consumption, and pecuniary success, reveal his interest in the normative elements which reach down from the leisure class to constrain individuals.

Part II deals with the relation between clinical psychology and social theory. Dr. Schneider presents here the contribution of Adler and Jung and the Neo-Freudians and attempts to show the contribution which they make to the explanation of the individual in his social rôle. For example, he cites Adler's explanation of the neurotic way of life as the refusal to conform to the standards of the community, rebelliousness and the substitution of a private system of constraint for the constraints involved in the norms of society. Jung's analysis of the "marginal man" who, faced by two alternative cultural schemes, achieves a certain independence with respect to both is also presented for its contribution to the relation of the individual to society, a subject with which Veblen concerned himself in certain aspects of his work. He points out Kardiner's view that the intense worldly activity of the Protestant individual might be construed as a mode of release from the torture of doubt inflicted upon him by the degree of his independence, while the Catholic individual after reassurance from an authoritative tribunal could start a new cycle of behavior with a clean slate.

The book concludes with two case studies, one of Psycho-analysis and the Leisure Class and the other of The Case of Modern Germany.

This book will hardly interest the young undergraduate in Catholic Colleges. The volume of theory concerning the nature of the individual is large and varied, as is also the volume of social theory. The explanation of the relation between Freud's theories and those of Veblen re-

mains, on the whole, nebulous although at certain points the relationship is made evident. But it will have some value for the teacher of sociology and for the advanced graduate student whose special interest lies in social theory.

RUTH REED

*Catholic University of America, Washington 17, D. C.*

TWENTY-FIVE YEARS OF CRUSADING. By Raymond P. Witte, S.M., Des Moines, Iowa: The National Catholic Rural Life Conference, 1948. Pp. xviii-274. \$3.00. De Luxe Edition: \$5.

It is not news to our members that thinking Catholics are, and ought to be, interested in the rural life movement. Catholics in this country are predominantly urban. They will have a better chance of pursuing the Church's apostolate and increasing their numbers if they induce Catholics on the land to stay there; if they help to settle urban Catholics on the land in self-supporting farm life, or in mixed industrial and subsistence farming; and also if they increase missionary efforts in states which now have but a small Catholic population. Brother Witte devotes the first part of his work to statistics and information about American Catholics in the past and present. Then he outlines various rural life movements up to the founding of the National Catholic Rural Life Conference in 1923 by Father Edwin V. O'Hara (now Bishop O'Hara, of Kansas City). The greater part of the book is considered with the progress of this Conference from small beginnings and with varied influence, to its present rather strong position today. The importance of the Conference today is shown to be the fruition of Bishop O'Hara's continued interest, as well as due to the important, practical influence of a number of other members of the Hierarchy, to the inspiration of Father James Byrnes, to the untiring zeal of Monsignor Luigi Ligutti since 1940, and to the interest of a number of other influential priests, religious, and lay persons. The book also includes brief histories of other rural movements which may not be wholly inspired by the NCRLC but which were in some way influenced by the pioneers of the Catholic rural movement in this country.

The history of the NCRLC furnished for us by Brother Witte, with its personal anecdotes, quotations from letters, full lists of founders and of those who are now officers or diocesan directors, and somewhat minute accounts of personnel and happenings at the annual conventions of recent years, will doubtless make the book of less interest to the general reader. It does, however, give us a valuable source book, and it furnishes material for the later historian which might have been lost, had it not been gathered while many people could furnish accurate details and check the information given from their personal knowledge of the movement. Future historians of the rural life movement, as well as historians of the Church in America, will have reason to be grateful to Brother Witte for his painstaking work. All those interested in the Catholic apostolate, and our own members, will find his book a very valuable, and usable addition to their personal libraries.

The present reviewer's interest in the rural movement, inspired by Distributism, somewhat increased by sociological research for book writ-

ing, was given a completely new direction and zeal by Father Byrnes during a typically whirlwind visit made after many miles of travel especially to enlist an article for the new *Catholic Rural Life Bulletin* in 1938, and by Monsignor Ligutti, Father Virgil Michel and others in the movement. Many other people have received from The Conference the same vital inspiration towards active interest and zeal. Those who have not yet been so fortunate as to be in personal contact with the leaders will find at least some measure of substitute in Brother Witte's account. His book cannot be too highly recommended for this purpose.

EVA J. ROSS

Trinity College, Washington 17, D. C.

RURAL LIFE IN ARGENTINA. By Carl C. Taylor. Baton Rouge, La.: Louisiana State University Press, 1948. Pp. xx-464. \$6.

This is the second major report in the series of investigations by leading U. S. rural sociologists into the rural life of selected South American countries. The first to appear was T. Lynn Smith's *Brazil: People and Institutions* (Louisiana State University Press, 1946).

Dr. Taylor has given us the basic outline of a sociology of rural life in Argentina. Within the stated limits of time, experiences, and available sources of data, he has produced a basic English volume on one of the key nations of the Western Hemisphere. His treatment, at times, however tentative, is replete with hypotheses and problems for future investigation. His constant reference to analagous situations in U. S. rural society aids the North American reader.

After a descriptive account of his trip through the various agricultural regions, Dr. Taylor proceeds to analyze the population composition of the nation, the evolution of Argentine agriculture and rural life, the patterns of land settlement, the problem of land ownership, the specialized economies of the regions, the ecological structure of the nation, the level and the standard of living of farm families, and programs and organizations for economic and social amelioration. To summarize the chief findings available from the special school census of April 1943 and the general census of May 1947 and to cite the objectives of President Peron's Five Year Plan of Government, an epilogue is added.

The chief problem-areas of Argentine life, according to Taylor (p. 445) are subservience of its agricultural wealth to foreign markets, unequal regional economic development, unequal distribution of wealth and its correlative differential in social and cultural status, lack of technically equipped personnel to develop its physical and economic resources and the limitation of population expansion by the present economic structure. These generalized observations are manifest throughout the work.

Dr. Taylor's analysis is a worthy attempt at objective understanding of the rural life of a contemporary international "quasi-out-group." It is really an analysis of total Argentine society, for the entire national life is dependent upon agriculture. Emphasis upon the economic and the social rather than the political aspects of Argentine problems has yielded much valuable factual information.

*Rural Life in Argentina* provides good supplementary reading for courses in rural sociology and social organization. The author's skillful presentation of data in cartographic and tabular form is pedagogically welcome. Besides its academic value, the book should appeal to the intelligent lay reader interested in Latin-American problems.

LAWRENCE L. BOURGEOIS

*Loyola University, New Orleans 15, La.*

THE SMALL COMMUNITY LOOKS AHEAD. By Wayland J. Hayes. New York: Harcourt, Brace and Company, 1947. Pp. xii-216. \$3.

In the introduction to this book Professor Hayes states that his book "is concerned with the nature of communities — how they come to be as they are and how they change" (p. viii). This new book is not intended as a manual for community planning or community organization, but it very definitely contributes to these processes. The book is written particularly for those, one-half of the residents of the United States, who do not live in large cities. It should help them to understand the nature of community life and tell them how to provide community programs which will develop an adequate and balanced social structure within the community.

With simplicity and clarity Professor Hayes fulfills his purpose. Students all agree that a successful democracy depends upon wholesome, stable community and family life. National democracy cannot work unless it is first successful on a community and state basis. People in small communities have frequent opportunities to participate actively in democratic processes. They therefore become acutely aware of the significance and importance of individual participation in the many democratic processes which affect the life of the community. Community life as described by Professor Hayes would reduce to a minimum boss-ridden cities and political machines.

It is a generally accepted fact that large cities are not conducive to healthy family life or to true community life except on a very limited scale. Decentralization is the cry heard on all sides. Small communities evolving from Professor Hayes' scientific analysis should assume new significance. Historical evidence demonstrates the former nobility and importance of small communities. They were the backbone of the nation. When they are restored to their former dignity, the democracy of the nation which they compose will have a good chance of survival. The growing need of leadership Professor Hayes carefully considers in Chapter IV; he might also have considered at length the growing need of intelligent "followship." Dynamic leadership without intelligent "followship" can readily degenerate into the bossism, the paternalism, the near dictatorship of which some of our large cities are a telling spectacle.

Both scholars and laymen can profit by reading this book. It can be, in fact it should be, a force in the development of an interested, informed, and active body of citizens desiring to build democracy.

*Siena College, Memphis, Tenn.*

SISTER LEO MARIE, O.P.

SOCIAL PROBLEMS ON THE HOME FRONT. By Francis E. Merrill. New York: Harper & Brothers, 1948. Pp. x-258. \$3.50.

There is no person in this country who was not, in some way, affected by the war. Many found themselves called to active duty in the armed forces, others again were uprooted from their places of residence and moved to unfamiliar surroundings, all were subjected to various types of restrictions and regulation. Numerous problems have arisen as a result of the war: some of these were simply accentuated and intensified; others developed as new problems because of fundamentally changed social situations. Merrill helps us to see our national stresses and strains of the war years from the vantage point of the social scientist.

Before beginning his study, the author undertakes to analyze the concept of a social problem. He posits his definitions neatly in the manner of the scholastic philosopher. Such a presentation of definitions is comparatively rare among contemporary sociologists and yet it is important for understanding what follows. Merrill defines a social problem as "a situation that is believed to threaten an established social value and is considered (at least theoretically) capable of amelioration by social action." Every social problem involves the consciousness on the part of the group that there is an infringement upon some cherished social value. Since groups vary in their estimates of what constitutes a social value, there will be considerable divergence in determining either the nature or the extent of a social problem. The values are looked upon as necessary to the existence or well-being of a group and must, therefore, be maintained. Hence there will be a large emotional content to those values.

The following problems are considered in this study: desertion and divorce, the emotional maladjustment of children, adolescent unsettlement, sexual promiscuity, prostitution, juvenile delinquency, crime, mental derangement and suicide.

What was the influence of the war upon these problems? At first Merrill seems inclined to think that social problems are always with us and that World War II served only to intensify those already existing. As he proceeds in his study, he feels that he may have to modify his hypothesis because of what was happening to the family during those difficult years. "The presence of three or four million temporarily broken families gives us pause, however, for here was a situation with no peacetime parallel in terms of scope and effect. The impact of this situation upon the relationships within the family, especially those involving young children, constituted a new social problem resulting from the war and not a familiar problem merely accentuated thereby. This massive separation of the family is the first important evidence that our initial hypothesis may not explain all the repercussions of World War II upon social problems."

The family has been the chief sufferer from the effects of the war for these reasons: many husbands and fathers were drawn from their homes to serve with the armed forces; there were wholesale migrations of families to war production areas; many women engaged in work in factories, often rationalizing on the necessity for so doing; there were

emotional disturbances created by the hysteria invariably connected with any war effort.

Let us note just a few of the author's general conclusions since it is out of the question to analyze here all the problems and factors involved. In spite of the unity required to win the war there was a substantial increase in prejudice. Employment and income reached an all-time high. Separation in families caused changes in family roles; social mobility increased notably. The trend toward a high divorce rate was accelerated (in 1945 there were more than half a million divorces). Juvenile delinquency, especially among girls, increased sharply. There was a decrease in total crimes known to the police as also a decrease in syphilis but an increase in gonorrhea in the civilian population. First admissions to mental hospitals for all psychoses increased but the suicide rate declined to its lowest figure in recent years.

It is unfortunately necessary to pass one criticism upon Merrill. He is in the class of those secular sociologists who seem to have lost the concept of the spiritual foundations of society, the dignity of the human person, and the objective bases of morality. This is palpable throughout the study. Men have become statistical units in the hands of the social scientist. We cite one example. In reference to the changes with regard to "traditional morality" that were taking place even before the war, Merrill quotes (and apparently with approval) what Burgess has to say on the subject of the traditional conceptions of sexual behavior: "Moralists still striving to maintain the value of chastity are losing the full force of their stock arguments, namely: the fear of pregnancy, now diminished by the use of contraceptives, and the danger of venereal infection, now lessened by preventives and prophylaxis . . ." Since when do Catholic moralists hold these as "stock" arguments for the virtue of chastity? All we can say is that we have here another example of what is happening to the spiritual outlook of many Americans as a result of the secularism which has grown naturally out of the principles of the Reformation.

If we make allowance for the secularistic approach of the author we shall find much valuable material in his study. His work is carefully done; his approach is objective and his conclusions are expressed with caution.

FRANCIS J. FRIEDEL, S.M.

*Trinity High School, Sioux City, Iowa*

PROBLEMS OF AMERICAN SOCIETY: VALUES IN CONFLICT. By John Cuber and Robert A. Harper. New York: Henry Holt and Co., 1948. Pp. xviii-394. \$3.25.

In attempting to treat social problems from the sociological point of view, the authors have selected the Fuller-Frank-Waller frame of reference. This emphasizes the point that problem areas may arise in society as a result of the value structure *per se* and not simply as a residuum from biological or economic changes as indicated in the Ogburn cultural lag hypothesis and the social disorganization theory. (P. xvii). Values are treated as data, and the task of the sociologist is to interpret values rather than advocate values.

Cuber and Harper aim to help the student understand social problems "from the point of view of their relation to group-related values, both instrumental and more ultimate." (xvii). In this introductory treatment of social problems, the three questions considered are: "What are various groups really fighting for?" "Why are they fighting for them?" and "What are the results of these value clashes?"

Part I contains the theoretical framework for studying social problems. Part II includes eleven major social problems in America: income and its distribution, physical and mental health, mental illness, crime, social class, race, education, recreation, marriage and the family, and government. Part III treats of American ideologies and values, the social disorganization concept, the class struggle concept, and the rational approach to our value heritage.

Although the authors attempt to present the various value-systems relating to current problems, their bias is evident in several places particularly in the chapter on the family. "There are some people who would solve the divorce problem by refusing to grant anyone a divorce, simply because a great leader living in the opposite part of the world 2000 years ago made a pronouncement which could be so construed." (p. 291). A plea is also made for a "rational, secular evaluation of marriage proposals." (ibid.)

This rational approach to values is secularistic in that values are considered as man-made and therefore, man-modifiable. However, the authors close with the question: "How rational *can* our society be—how rational does it *want* to be?" (p. 378). This is a text worth considering because of its consistent theoretical approach and its wealth of challenging material.

SISTER MARY EDWARD, C.S.J.

*The College of St. Catherine, St. Paul, Minn.*

SOCIOLOGY AND SOCIAL PROBLEMS. By Eva J. Ross. Milwaukee: Bruce Publishing Co., 1948. Pp. ix-344.

Designed as a one-semester text for high school sociology courses, this book replaces the author's *Rudiments of Sociology*. Part I treats the Individual and Society, and includes chapters on man as a social being, the purpose of man and of social life, heredity, environment, and man's development on earth. Part II is devoted to Basic Social Organization and discusses marriage and the family, the state, church, school, private property, and the work group. Part III is entitled National Social Problems and treats the worker, family life, the needy, health, delinquency, and minority groups. Part IV, World Society, has but one chapter, discussing international organization and needs.

In attempting to simplify some of the complex findings of sociologists the author is to be commended; the text will be readily understood by high school students. The volume is about three-fourths of the size of Sound Social Living, Dr. Ross's two-semester course, but contains most of the essential information found in that book. One of the valuable features of the present work is the emphasis on definitions, many of which are italicized for quick recognition. At the end of each chapter, the important words are listed for study, and in an appendix

an alphabetical list of about 350 terms is supplied. Two other appendices give "Methods of studying social organization," and the N.C.W.C. "Declaration of Human Rights."

Some inaccuracies have crept into the book. Thus, the F.E.P.C. is said to be an Act (p. 300) instead of an Executive Order; a quotation from a report of 1912 states (p. 217) that rental should not exceed twenty percent of the family income, which is hardly accurate for 1948. Perhaps greatest objection will be found with the chapter on heredity, where instead of distinguishing between somatic cells and germ cells, the author speaks in such terms as "every human being possesses twenty-four pairs of chromosomes (forty-eight in all)," "the chromosomes are halved within each of the parents before the child receives them," and "any one person has only half of the things which each parent inherited." Also, the laws of heredity are applied to individual families, a procedure likely to develop false impressions which will be difficult to eradicate later (pp. 31-32). Although the book might be recommended as a one-semester college text for nurses, the chapter on heredity would make this recommendation subject to qualification.

Throughout, an optimistic approach is used in discussing such matters as the treatment of mental disease, the effectiveness of probation, the elimination of prejudice, and others. In certain areas, realism will force the careful teacher to qualify some of the statements in the text. Nevertheless, *Sociology and Social Problems* will fill a need for the many schools which offer sociology as a one-semester course. The word lists at the end of each chapter are valuable for review, bibliographies are pointed to the text material, and the questions and problems offer a wealth of material for classroom discussion. A teacher's manual is to be published in time for fall classes.

GERALD J. SCHNEPP, S.M.

*St. Louis University, St. Louis 3, Mo.*

YOUTH IN DESPAIR. By Ralph S. Banay. New York: Coward-McCann, Inc., 1948. Pp. xi-219. \$3.

This work makes easy reading. In fact one can read the chapter summaries and put the book away. Perhaps this reviewer had built his hopes too high. The title of the book and the great renown of the author were the causes of these great expectations.

Dr. Banay has written a work for the layman in this field. Only in two chapters does the author deal with the problem from the viewpoint of a psychiatrist. Certainly, others have done a better and more thorough job in dealing with the delinquent in his own home and in the school.

The book is well ordered, and cases are cited to exemplify the subject matter treated. There is the old appeal to the planned parenthood program as though it were a fact that fewer or better spaced children are better children. In the final chapter Dr. Banay is confused. He seems to assert and deny freedom to the individual.

This reader was disappointed. He expected too much. Yet, any book that brings before the public the problem of delinquency is doing some good.

There is a rather full list of readings and an adequate index.

RALPH A. GALLAGHER, S.J.

*Loyola University, Chicago 11, Illinois*

A READER IN GENERAL ANTHROPOLOGY. By Carleton S. Coon. New York: Henry Holt & Co., 1948. Pp. x-624. \$3.90.

THE WAYS OF MEN: AN INTRODUCTION TO ANTHROPOLOGY. By John Gillin. New York: D. Appleton-Century Co., Inc., 1948. Pp. xv-649. \$4.50.

To anyone who attempts to teach "introductory" courses in anthropology two serious handicaps present almost insurmountable difficulties. The first concerns an adequate up-to-date textbook. The texts available are either too advanced for beginners or offer specialized introductions to some particular field of anthropology. The second difficulty is found both in colleges and universities but for different reasons. It is met with as soon as the professor attempts to give reading assignments. In the colleges most of the books are simply not present in the accessible libraries, while in the universities for the large numbers attending these courses there are not enough copies to go around. These two books represent, with somewhat indifferent success, efforts to fill these gaps.

Professor Coon has collected in one volume some twenty selective descriptions of "whole" cultures of societies in an ascending series of complexity. These are arranged in seven cultural levels, from zero (Asiatic Primates) to six (Athens and Rome). Each selection is given in the words of the original author with interlinear comments by Coon. The readings are mostly "eyewitness" accounts. Although one agrees with the author's contention that the best kind of evidence is on-the-scene testimony, it might be well to point out that not all eyewitness descriptions are of equal validity. In anthropology as in other sciences there is need of a critical appraisal of sources. Since this is a "beginner's reader", the editor, if capable, should have offered some advice to the student to guide him in evaluating the selections offered.

A lengthy appendix (pp. 563-614) "is a condensed and simplified account of the dynamics of human relations, as exemplified by the selections" and is meant to explain the author's scheme and anthropological approach. Four components of human behavior (individual, other people, rest of the world, symbols) are elaborated upon. His "tentative" levels of culture are combinations of four criteria: "Specialization of individuals, amount of consumer goods obtained by trade, number of institutions, complexity of institutions." How on the basis of these components he can put the Andaman Islanders in level Two, the pastoral nomad Lapps in level One, the acorn-eating Maidu in level Three (together with the Ituri Pygmies!) is utterly unexplainable to me and seriously conflicts with the cultural schemata of every known anthropologist of any school.

*The Ways of Men* by John Gillin as an introductory textbook of anthropology is in so many respects the answer to an anthropology

teacher's prayer that it is a pity that a few glaring defects mar his effort. Although he does not follow the conventional divisions of the five fields of anthropology, his functional arrangement of the material almost imperceptibly introduces the student in a logical and meaningful manner to the usual fields of specialization. Starting with the animal nature of man he proceeds to the "functional characteristics of cultures," and institutional and symbolic aspects of social organization, culture patterning, the individual personality and culture, and ends with an epilogue on trends in anthropology.

Apart from a number of minor defects the most serious criticism that can be made against this book is Chapter XV in which so-called mental systems are shown to be "real in the cultural sense that they form a facade of stimuli to which response must be made customarily" but are "unrealistic in the empirical sense" having "no basis in reality." Gillin treats as unrealistic any other-worldly beliefs, superstitions, belief in Santa Claus, projective systems (all in the same category). This positivistic rejection of anything as real which cannot be tested by the senses leads the author to such unwarranted generalizations as "an appeal to faith is begging the question," and "beliefs of all those religions which promise a reward after death . . . serve a purpose of relieving anxieties," much after the manner of the Coué system. From this it can be seen that the author never heard of the *praeambula fidei* and that he stands in dire need of a simple course in logic and metaphysics.

S. A. SIEBER, S.V.D.

Chicago 14, Illinois.

MEN OUT OF ASIA. By Harold Sterling Gladwin. New York and London: Whittlesey House, McGraw-Hill Book Co., Inc., 1947. Pp. xviii-390. \$4.

For over fifty years it has been an unassailable dogma of all American anthropologists almost without exception that the American Indians, "by their own unaided efforts, discovered and invented anew all of those things which constitute the advanced culture of the New World — metallurgy, pottery, temple pyramids, hieroglyphic writing, calendar systems, astronomical reckoning, the loom, weaving techniques (batik), tapestry, gauze weaving and an endless number of other things." (P. 12). Gladwin undertakes to attack this dogma in a seemingly breezy style but with relentless logic. The object of Gladwin's criticisms is an imaginary protagonist of the Old Guard, a certain Dr. Phuddy Duddy who "is broadminded in that he not only admits but insists that the most primitive of men are his equals in intellectual potentialities. He is steadfast in that he has never forsaken an idea once it has become imbedded . . . is a 100 percent American in his unshakable belief that American Indians not only pulled themselves up by their own bootstraps, but also invented the boots and straps." (p. 20f.).

In this jocular tone, five migrations to these shores are outlined and identified with physical types found in North and South America. These five migrations, Australoid, Folsom, Algonquin, Eskimo and Mongoloid, are also traced, by means of compared cultural traits, back to their points of origin in Asia, Africa and the Pacific. One should not

allow himself to be misled by the author's apparent levity in his jockeying with Dr. Duddy, for a closer inspection will reveal that all the old arguments in defense of independent invention of American Indian culture traits are answered definitely and devastatingly. Of recent years "the Voices of Authority, which have always insisted that American Indians were independently responsible for the origin, evolution and development of the five great cultures, are losing their vim, vigor and vitality, and we doubt if you will be plagued as we have been." (p. 359f.). This optimistic view is still far from realization but certainly the tide has turned. It is gratifying to find an American anthropologist enter the ranks in defense of diffusion. At any rate, the basic tenets of the "Monroe-Doctrinism" of Boas, Wissler, Dixon, Cooper, Radin and the other high priests of American anthropology have been questioned and found wanting. Perhaps it is not too much to expect that the "dawn of a new day," hoped for by Gladwin, will eventually replace the narrow dogmaticians with Graebner, Schmidt and the other diffusionists.

S. A. SIEBER, S.V.D.

*Chicago 14, Ill.*

THE MORE PERFECT UNION. By R. M. MacIver. New York: Macmillan Co., 1948. Pp. 311. \$4.

This is a highly important, practical and optimistic book dealing with the increasingly serious problem of group relationships and offering a challenging program for the control of inter-group discrimination.

Dr. MacIver is primarily concerned with the tensions, rifts, and cleavages between groups of different origins, stemming from different peoples or races. He estimates that from forty to fifty million people in the United States possess all the time or some of the time the feeling that they are not wholly incorporated within the American community, that they belong to minority groups, and that they are subject to the fact or the danger of social or economic disparagement. Dr. MacIver's conclusion is that the people of the United States have not adjusted themselves to the conditions of modern multigroup society. In this vital respect they have not given realistic expression to the tradition and the social faith that constitute our historical legacy and the basis of our communal strength.

What can be done about the situation that affects millions of Negroes, Jews, and other racial and ethnic groups? How far and by what methods can sociologists draw from the available data any conclusions respecting the policies that are most feasible, effective and expedient for the control of inter-group discrimination?

The greater part of the book is concerned with three forms of discrimination, the economic, the political, and the educational. Dr. MacIver believes that these present the major fronts on which the war against ethnic and racial disprivilege must be won. Social discrimination is very dependent, at least in our kind of society, on economic, political and educational advantages, and it crumbles away when its props are removed.

Dr. MacIver believes that the forward positions of the forces of economic discrimination are the least strongly held and that it is the area in

which continuous advance is feasible through the lines of least resistance. Since economic conditions are always in a state of transition, it is important to turn economic change to advantage in the fight against economic discrimination. It should also be noted that government is the greatest of all employers of labor. As a consequence, considerations of political expediency, not to speak of the professed principles of democracy, make government as employer particularly susceptible to campaigns for the equalization of economic opportunity.

In the political field, the experience of the FEPC and of four State Commissions against Discrimination show that laws prohibiting discrimination in employment can work, smoothly and effectively, in all states where there is enough popular support to secure the enactment of such laws. Minority groups should be politically organized for the purpose of combatting discrimination and to assure to themselves equal opportunities within the community.

In the field of education, it is now clear that the acquisition of prejudice begins at an early age and hence that the counteracting of prejudice should begin with the very young, when they are most impressionable and have not yet become structured in the attitudes of prejudice. The impact of social prejudice is continuous, and therefore the process of counter indoctrination cannot be effective if it is limited to any age period.

Dr. MacIver's work is largely of an exploratory character, but it is a significant pioneering effort for all that. Although largely concerned with the strategy of social engineering, his excellent sociological analysis of discrimination and prejudice deserves careful study. There may still be a place in sociology for the ivory tower, but Dr. MacIver has demonstrated that no social scientist can profitably ascend thereto who has not gained practical knowledge — and some wisdom — in the social arena.

JOHN J. O'CONNOR

*Georgetown University, Washington 7, D. C.*

ALL MANNER OF MEN: THE RACIAL CRISIS IN AMERICAN LIFE. By Malcolm Ross. New York: Reynal & Hitchcock. 1948. Pp. 314. \$3.50.

This book presents the author's first hand experiences as chairman of the wartime Fair Employment Practice Committee. He gives us an intimate account of this great industrial experiment of our government with the sureness of inside knowledge but he does even more. He presents the work of the Committee within the broader picture of race relations in the United States, filling in the historical background as well as the political realities affecting the immediate problems of fair employment and the needs of war industry for manpower. There are twenty-one chapters, each of absorbing interest. The book is written in popular, dramatic and readable style but is replete with significant facts.

The reader is enabled to follow FEPC through its exciting history, its humble beginnings, the furore of vilification it aroused, the tactics of its opponents and the defenders it secured in unexpected places, the bickerings of Congress over its small appropriation, the interference in its

work by the congressional Special Committee to Investigate Executive Agencies and its final end in the Spring of 1946. There is an account of its variety of cases affecting cartridge workers, electrical workers, railroad and transit workers, seamen, and others throughout the whole fabric of war production and home front industry. Successes and failures of the Committee are presented and analyzed.

The broad principles of the Committee that no worker should be deprived of rights of employment and promotion because of race, color, creed or national origin, must of necessity become a part of our national policy if the Constitution is to have meaning and democracy to have the necessary economic base of fair opportunity to life and the means of livelihood. The worker's daily bread is dependent on finding the way to stop prejudice and hatred from poisoning the well of his security. Out of his experiences the author has many constructive suggestions for the future. The problem is one which must be solved, he believes, jointly by management, labor and government. He recommends the creation by Congress of a permanent government agency authorized to guarantee job opportunity to all our citizens and to enforce it by due process of law upon those members of our society who will not grant it under persuasion or of their own accord.

MARY ELIZABETH WALSH

*Catholic University of America, Washington 17, D. C.*

THE CHRISTIAN WAY IN RACE RELATIONS. Edited by William Stuart Nelson. New York: Harper and Brothers, 1948. Pp. xii-256. \$2.50.

In this symposium the Institute of Religion sponsored by Howard University aims at setting forth the role which "the Christian way of life should play in the solution of the problems" involved in race relations.

The official texts and practices reviewed are those of Protestant groups. The theological background is in the Protestant tradition. The volume ought to offer a challenge to the canard that racial discrimination in the United States has its roots in Protestant traditions.

The editor has succeeded in keeping overlapping at a minimum. On the other hand, one or two of the essays seem to have a tenuous place in the volume.

All in all there is not much new here. The best essay is contributed by Benjamin Mays on the obligations of individual Christians.

DANIEL M. CANTWELL

*Catholic Labor Alliance, Chicago 11, Illinois*

THE UNION CHALLENGE TO MANAGEMENT CONTROL. By Neil W. Chamberlain. New York: Harper & Brothers, 1948. pp. x-337. \$4.50.

On Labor Day, 1946, the Social Action Department of the National Catholic Welfare Conference publicly called upon labor and management to expand upon the scope of collective bargaining. "Collective bargaining over wages, hours, and working conditions," said the Department in its official Labor Day Statement, "is no longer sufficient, if indeed it ever was sufficient, for the solution of the so-called labor prob-

lem. Social justice demands that organized labor and organized management come together in an occupational group system — an organized system of cooperation for the solution of all of the major problems of economic life."

A radical recommendation, if you will, but one which flows logically and of necessity out of the basic principles of the social encyclicals. The social encyclicals — *Quadragesimo Anno* in particular — envision an economic order in which labor and management, instead of struggling against one another as belligerent contestants in the arena of the marketplace, will recognize their mutual dependence and cooperate, over the whole range of economic problems, to advance their own economic welfare and to promote the common good.

Collective bargaining over wages, hours, and working conditions — traditional American collective bargaining — is a laudable step in the right direction, but only a step. Collective bargaining, when restricted exclusively to wages, hours, and working conditions, tends to perpetuate a spirit of conflict between labor and management. If it is to evolve into labor-management cooperation (cooperation, not merely bargaining or the testing of economic power), its scope will have to be expanded upon. Thus, the further recommendation of the NCWC Labor Day Statement that a system of industry councils be established and that these industry councils be authorized to work out jointly such matters as prices and production schedules in addition to wages, hours and working conditions. Thus, also, the implied recommendation that organized labor be granted a greater voice in the affairs of American industry.

Is there any immediate hope of establishing such a system of industry councils in the United States — any immediate hope, in other words, of our moving beyond traditional collective bargaining into an organized system of cooperation between labor and management?

This is probably the most important single question that can be raised about the future of industrial and economic relations — a question that must be answered affirmatively and without necessary delay. For, as Neil W. Chamberlain of the Yale University Labor and Management Center, warns us, "We can no longer be sure that we have time for the luxury of extended reflection or the satisfaction of slow adjustment."

In *"The Union Challenge to Management Control"* — a book accurately described by its publishers as "the only firsthand study of the attitudes of both sides" on the problem of extending the scope of collective bargaining — Mr. Chamberlain contributes greatly to our understanding of the many issues implied in the question.

The author approaches his subject with becoming diffidence and modesty. He doesn't pretend to have all the answers. He explicitly warns us that there simply isn't any single panacea to be pulled out of a hat as the sole solution to the dilemma confronting us as Americans — the dilemma which finds industry insisting doggedly on the preservation of all of its so-called "managerial prerogatives," and organized labor insisting just as firmly on its right to a greater voice in management.

But if Mr. Chamberlain is humble in the fact of a staggeringly complicated problem, he is serenely confident in concluding that somehow

or other organized labor must be permitted to cooperate more intimately and more responsibly with management in directing the future of the American economy. He shows a scholarly, if polite, contempt for the arguments of those who oppose this evolutionary development on the grounds that it would violate American traditions.

"Those who speak of the traditional areas of negotiation," he says, "would be hard put to it to define that term." "The fact is," he concludes, after citing numerous examples to demonstrate the traditional flexibility of collective bargaining in the United States, "that tradition is on the side of an expanding union influence, not of its constriction. And this expansion of employee participation through a representative organization is consonant with and fulfilling of an historical developing philosophy of social and political organization."

It is encouraging to learn that tradition — sound American tradition — is on the side of those who want to extend the scope of collective bargaining; but this means little enough in the face of management's refusal to keep up with history and to adapt itself to necessary social changes. Tradition to the contrary notwithstanding, the more important segments of American industry are determined to "contain" the trade union movement within the present limited areas of collective bargaining. "The nub of the General Motors labor relations policy," says Frederick Harbison, "has been to contain unions, and to restrict relations with them."

If Mr. Harbison is correct, the final sentence in Mr. Chamberlain's exhaustive study is probably more ominous than he intended it to be. To shift our present responsibilities to the future, he says, "may foreclose a solution which we would find preferable, to one which is suddenly adopted under emergency pressure that cannot be denied." Which means, I take it, that the Industry Council Plan is preferable to socialism.

GEORGE G. HIGGINS

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LABOR UNIONS IN ACTION. By Jack Barbash. New York: Harper and Bros., 1948. Pp. x-270. \$3.50.

The difficulty with most books on unions and labor, intended for consumption by people outside the labor movement, is that they are written as if the authors had never read the headlines of a daily newspaper. But if you read only one chapter of *Labor Unions in Action*, you realize that Barbash knows what is happening in the world of trade unionism. The examples he cites, the questions he answers, the problems he raises are taken from the living world of labor — not the stereotyped world usually associated with the pedantic point of view of the professorial chair. This is a worthy accomplishment: because the atmosphere of reality, that fills each page of this book, is usually limited to the writings of union leaders and operating officials of management. But these "practical" people seldom have the objectivity and ability to organize materials into an intelligent whole. Barbash's book has all of these virtues.

There are chapters on collective bargaining, union structure, politics, government and jurisdiction, political action, strikes, extra-curricular union activities, union leadership, and communist unionism. It has a much better than average bibliography. Perhaps, most important of all, Barbash explains the "how's" and "why's" of unionism in less than 270 pages — a remarkable achievement in these days of ponderous, encyclopedic 900 page texts.

Father William Smith's book, *Spotlight on Labor Unions*, is, I think, a more thorough and thoughtful treatment of the philosophy of American trade unionism. None the less, Barbash's analysis of the "mainsprings of unionism" is still adequate. This is the kind of book one would like to see in a twenty-five cent, pocket book edition.

EDWARD MARCINIAK

Loyola University, Chicago 11, Ill.

PUBLIC OPINION AND PROPAGANDA. By Leonard W. Doob. New York: Henry Holt and Company, 1948. Pp. vii-600. \$3.75.

There have been relatively few attempts to formulate a comprehensive theory of public opinion in spite of the considerable practical and theoretical significance which such a formulation would have. Especially in democracies, the subject of public opinion has been of perennial interest. Political literature is rich in the comments and hypotheses of shrewd observers, and practical politicians have passed down in tradition a variety of rules born of their own experiences. Within the past decade or two social scientists have added to these materials the more exact data derived from refined methods of opinion measurement. But since so much past writing on the subject has been fragmentary and so much recent research confined to the rather narrow problems of technique, a work providing adequate theoretical orientation would be especially valuable at this time.

Unfortunately the book under review does not really meet this need, though for some purposes it is the best available introduction to the field. Its most attractive feature is its clear, concise, and sophisticated exposition of problems of method and technique. Professor Doob's interest in the field is of long standing — his earlier book, *Propaganda*, was published in 1935 — and he has used to good advantage his experiences with the Overseas Branch of the Office of War Information. The numerous cautions enjoined and exemplified in the treatment of technical problems and interpretations stem from familiarity with the materials and first-hand knowledge of the pitfalls of easy generalization. The notes contain extensive references to relevant scientific studies.

It is on the crucial matter of a frame of reference that the work falls short. Since it is written avowedly from a psychological point of view, it raises the question of whether psychology can provide an adequate concept of public opinion. Doob's definition equates it with "people's attitudes on an issue when they are members of the same social group" (p. 35), but he scarcely touches upon the nature of the public or the collective aspects of opinion, problems which have received at least some attention from sociologists writing in the field. Moreover, the

particular theoretical position of the author, which is that of stimulus-response psychology as developed by Clark Hull at Yale, imposes upon his analysis a metaphysical postulate which obscures fundamental distinctions. All human behavior, from a simple reflex action to a plot aimed at overthrowing the government, is conceptualized in terms of "stimulus and response," "drive reduction," "rewards and punishments," and the like. Some of the psychological mechanisms stressed by analytical psychiatry are introduced to explain "the behavior of public opinion."

The superficiality of this approach to social interaction may be illustrated by Doob's treatment of propaganda, which is defined without reference to the agent's intention, but with intentional and unintentional forms suggested as possible categories for classification. Propaganda and education are considered as virtually always combined, distinguishable only because the former is directed "toward ends considered unscientific or of doubtful value in a society at a particular time" (p. 240). The theoretical framework is thus made so broad and so relativistic as to be of little use in getting beyond the obvious. In one place Professor Doob confesses to a realization that in his earlier work on this subject he dodged the problem of values and sought an explanation on the purely psychological plane. In the opinion of this reviewer, he has not yet gone far enough in meeting this fundamental difficulty. His attempts at constructive theory still involve the tendency to reduce the social to the psychological and explain it away, and this tendency in turn is the logical result of a deterministic theory which does not differentiate between the truly human actions of man and those which are merely on the animal level.

C. J. NUESSE

*The Catholic University of America, Washington 17, D. C.*

TWO-WAY STREET; THE EMERGENCE OF THE PUBLIC RELATIONS COUNSEL. By Eric F. Goldman. Boston: Bellman Publishing Company, Inc., 1948. Pp. vii-23. \$1.25.

Dr. Goldman, associate professor of history at Princeton, formerly journalist and editor of the *Public Opinion Quarterly*, supplies a brief and sympathetic chapter about the development of a profession concerned with influencing opinion in favor of its clients. Three stages in the development are distinguished: the public-be-ignored-or-fooled era of the nineteenth century, the public-be-informed method introduced by Ivy Lee in 1906, and the public-be-understood approach initiated by Edward L. Bernays. Both Lee and Bernays receive as much biographical treatment as the limits of the journalistic essay allow. Under the modern concept of public relations, which allegedly justifies the professional status of the counsel.

The public was to be understood — understood as an intricate system of group relationships and by an expert with the technical equipment, the ethics, and the social view associated with the lawyer, doctor, or teacher. Public relations was to be a two-way street — and a street in a good neighborhood (p. 19).

This sketch and the rather extensive bibliographical references in the notes will be useful to students of public opinion and propaganda, the professions, and social control. It is interesting reading.

C. J. NUESSE

*The Catholic University of American, Washington 17, D. C.*

FREEDOM OF THE MOVIES. By Ruth A. Inglis. Chicago: University of Chicago Press, 1948. Pp. x-241. \$3.

If the motion picture is the most influential, single means of mass communication in modern times, then sociologists have been guilty of paying relatively little attention to this question. (Or will the sociologist claim that the subject of communication falls within the academic bailiwick of the social psychologist?)

This small volume about the movie industry's experiences with self-regulation is an objective contribution to a library with many highly partisan contributions (e.g. Morris L. Ernst and Alexander Lindey, *The Censor Marches On*; Raymond Moley, *The Hays Office*; etc.) In many ways Inglis' book complements *Art and Prudence*, Mortimer Adler's addition to the literature in this field.

Dr. Inglis sketches the legislative attempts to regulate the industry, public attempts, like the Legion of Decency, and finally the activities at self-regulation by the motion picture industry. Regulation is another name for that nasty word "censorship."

Hollywood movie magnates have generally taken a pragmatic approach to censorship, regulation, and improvement. Inglis says (p. 2): "The usual response of the motion picture industry, if we may generalize from the history of a quarter of century of experience, has been to evade the morality issue whenever possible but to yield when necessary." On the credit side it should be recorded that the industry has been subjected to polygonal pressures. Joe Breen, head of the "Hays Office" once remarked that "if we paid serious attention to one-tenth of one percent of what looks like legitimate protest, it would be utterly impossible for us to make any pictures at all, or have any kind of villain unless he were native born, white, American citizen, without a job and without any political, social, religious or fraternal affiliations of any kind." But such pressures, I feel, wouldn't be so important if the industry had more artistic dedication, a sensitive social conscience and moral integrity.

*Freedom of the Movies* is a report by the Commission on the Freedom of the Press which was created by a grant of funds from Time Inc. and Encyclopedia Britannica to the University of Chicago. The overall conclusion about the kind of regulation we need is that "A politically free screen is one in which varying ideas — minority as well as majority — find expression. If films as a whole overwhelmingly take one side of an issue on which public opinion is divided, they should properly be called to an accounting. [By whom, Dr. Inglis?] If the screen is free of government or monopolistic restraints, such a situation is not likely to result."

Besides a short, but worthwhile bibliography, the book contains the complete text of the Motion Picture Code which is probably the short-

est introduction available into the middle class mentality and morality of the movie industry.

EDWARD MARCINIAK

*Loyola University, Chicago 11, Ill.*

THEY DID IT IN INDIANA. By Paul Turner. New York: The Dryden Press. 1947. Pp. 159. \$2.

This book represents an interest in the cooperative movement aroused by one who sought to write a thesis for a graduate degree; the author traces his interest in the cooperative movement to his studies in economics in the University of Indiana. In the Author's Introduction, he tells once more the Rochdale story and the story of his own interest in the coops. He believes that "most of it can be summed up fairly well in one statement": "Cooperatives not only represent democracy applied to economics but religion applied to economics as well." As is the case with so many modern students, graduate students and undergraduates as well, credit is given to "my chief assistant in the preparation of this book — my wife."

The work enjoys a short foreword by Wallace J. Campbell, Director, New York Office, National Cooperatives, Inc., and a twenty-two page introduction, with photographs, by I. H. Hull, President, Indiana Farm Bureau Cooperative Association. In his introduction, Mr. Hull makes two points which aroused the interest of this reviewer, also a "barefoot boy" from the Hoosier State. "There is nothing more certain in our whole program, taken over the period of the past twenty years, than the fact that we have literally built in Indiana a new race of men. Two decades ago people were heartsick and beaten. They have learned little by little, by endless trial and error, that they can help themselves." In this they have re-learned what their Indiana forefathers learned before them when they helped each other tame the prairie. Somewhat earlier, Mr. Hull says: "Local business competitors early branded the cooperative development as a radical movement. The words 'communism' and 'socialism' were frequently applied to it and the leaders were often branded as dangerous and objectionable elements in the community." The reviewer well knows this, since, in 1930, one of the members of his doctoral board solemnly declared that he little realized what radicalness he seemed willing to defend. Of course the clergy of today are almost unanimously in favor of everything cooperative.

Turning to the main work of the author: the book is well written and there is little doubt that the reading public in economics will enjoy more from the pen of Mr. Turner. He deals with the history of the Indiana Farm Bureau under a half-dozen main heads including Pioneers Meet Organized Greed — Hoosier Pioneers Discover the Rochdale Pioneers — The Co-op Comes of Age — Co-operation Breaks the Fertilizer Monopoly and Hatching a Healthy Poultry Industry.

Although the final chapter on the future of the movement among the farmers of Indiana is written from an inspirational viewpoint, and in excellent style, this short review can best be ended with the last sentence of the preceding chapter: "The strategic value of a cooperative,

to its members and patrons, is that it cannot compromise the welfare of its patrons for its own business advantage."

Charts and tables add to the interest in and the worth of the book.

ANDREW J. KRESS.

*Georgetown University, Washington 17, D. C.*

TOWARD PUBLIC UNDERSTANDING OF CASEWORK. By Viola Paradise. New York: Russell Sage Foundation. 1948. Pp. 242. \$2.00.

This is an unusual and a valuable book in the field of social work because it is written in clear and understandable language that will appeal to a larger group of readers than social workers. It is valuable because it explains well the actual functions of the social caseworker and it shows the caseworker herself how she can contribute to a better understanding of her services to the public. The language, not to say jargon, of casework has been a real hindrance to a wider knowledge of the purposes and methods of social casework.

The situation in Cleveland, where this study was made, is evidently unique. Social caseworkers in Cleveland have used every available avenue for the interpretation of their work and the results have been most satisfying. Even the casual conversation offers an opportunity for telling people what caseworkers are doing and why they are doing it. By these efforts caseworkers in Cleveland have compelled themselves to talk and write in language that is easy and clear and understood by all. The newspapers of the city are among the best interpreters of social caseworkers and have used the interesting data of social agencies to show the community what these agencies contribute to the common good. The understanding of the public and the appreciation of casework services is equally amazing. In a poll taken of women in Cleveland 80 percent considered casework services 'very important'; another 15 percent of the women said it was 'important', and 2 percent, 'not so important'. Only 3 percent did not know if it was or was not important. *St. Louis University, St. Louis 3, Mo.*

A. H. SCHELLER, S.J.

UNKNOWN GERMANY. AN INNER CHRONICLE OF THE FIRST WORLD WAR. By Hanna Hafkesbring. New Haven. Yale University Press. 1948. Pp. xlv-168, \$2.50.

The effort to put the Germans of the 1914 period in more favorable light may make the events of Hitler's era appear even darker. The author realizes this possibility but she hopes to prove that not all Germans held human dignity and moral worth in low esteem, as did the Nazis. This new monograph reiterates with convincing insistence that, "Germany has by no means squandered her spiritual inheritance irrevocably" for "spiritual forces may be driven into temporary dormancy by circumstances but will regain their potency by constructive use when conditions permit." In support of this she submits letters and diaries of men in the war, together with extracts from the writings of poets and philosophers. The whole, based upon unofficial utterances contrasts sharply with the well-known documents of the official and militaristic Germany of the First World War.

The nineteenth century background of this apparent loss of spiritual values includes the technical eminence and domestic unity following the victory of 1871 which seemed to have ushered in a golden age of scientific progress, economic security, and military glory. Such success enjoyed by a highminded but unsupernatural people resulted in boastfulness, self praise, and smugness which poets and philosophers pointed out as symptoms of national decay. Their warnings were regarded only as additional examples of the pessimism that marked German thought at the close of the century. Nietzsche's own atheism did not keep from him the realization that glory in military success without personal development was a sign of decadence. He attributed this lack of direction to uncertainty in regard to a philosophy of life. Alas, such realizations are not always therapeutic! By 1890, Christianity and German Idealism had ceased to be unquestioned convictions.

The author's classification and analysis of these letters reveals an enthusiasm at first, followed by disillusionment, and a sincere effort to understand the meaning of war. A desire to experience the test of adversity or a yearning to be "firm and manly" rather than any lust for power seems to account for this enthusiasm. In more serious moments, they worried about the violation of Belgian neutrality, the ethical code of peace contrasted with the cruel imperative of war and about the brutalizing effect of war on those who fight.

Unless the reader understands the German concept of the state as a living organism the preservation of which justifies any course even war, the letters about the men's love of home, peace, and family will not only seem unworthy of notice but may also appear somewhat banal. To get at the real worth of the sentiments expressed one must evaluate them in the setting of that period.

The whole effect of the book is not only convincing but persuasive even though the situation can hardly be designated as unknown when the main sources cited have been available in English since 1929. It is true however that a synthesis such as this is much stronger than the published letters and will certainly have greater influence.

DOROTHY M. PARTON, R.S.C.J.

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CASE HISTORY OF JAPAN. By Francis J. Horner. New York: Sheed and Ward, 1948. Pp. xviii-260. \$3.00.

This work attempts to examine Japan as one examines a psychopathic personality. It seeks in the "Case History" the reasons for the present maladjustment, and possible remedy.

After a fair summary of important influences on Japanese culture, Doctor Horner analyses the psychopathic qualities of the Japanese resulting from their historical experience.

Japan's difficulty, Doctor Horner thinks, is that she never grew up. Her "normal" growth was arrested when she cut herself off from intercourse with outside nations. The result was childishness and immaturity. This perpetuates the enforcement of rigid patterns of behavior by social pressure, rather than creation of personal responsibility by inculcating moral principles as the dynamic source of virtuous acts. (p. 180)

Contradictions follow: spartan discipline is coupled with orgiastic indulgence; delicate feeling followed by excessive cruelty; exquisite courtesy followed by deceit.

What Japan needs is "... some means to produce in the Japanese minds a change in values, while utilizing at the same time everything of worth in the long existing social and ethical organization" (p. 235). This new means must be "... built on the family but not on the family system" (p. 236); must give a proper object to the Japanese sense of the presence of "spirit" in all things; "... must also provide a form of social organization which will give full scope to the sense of corporate responsibility" (p. 237). Japan needs, in brief, a "self-realization" which can be achieved in a full Christian life.

Doctor Horner deserves praise for his effort to show the ideal "self-realization" which would correct the psychopathic symptoms of arrested growth. But his introduction of psychoanalytic concepts suggests many questions which he neither asks nor answers. The key point of the work; the fulfilment of Japanese strivings in the Mystical Body, appears to be pushed in hurriedly at the end.

The book is popular rather than scholarly; quotations in the text have few references to titles, none to pages; there is a short bibliography, a list of Papal documents; no index.

JOSEPH P. FITZPATRICK, S.J.

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MENTAL HEALTH IN MODERN SOCIETY. By Thomas A. C. Rennie and Luther W. Woodward. New York: Commonwealth Fund, 1948. Pp. xi-424. \$4.

The recent war brought to acute focus an awareness of the high incidence in this country of mental and emotional disorders. It also made possible discoveries which would have required twenty years of normal peacetime living to test out and make effective.

The present able study contains an excellent summary of what has been learned during the war period about psychotherapy and the protection and maintenance of mental health. The authors then outline what contributions to treatment and to constructive mental health can be made by family physicians, social workers, clergymen, community organizations and government. The concluding chapters emphasize the necessity of moving into what might be called the public health phase of mental hygiene, thereby supplementing the viewpoint and method of the clinician by those of the public health official.

A few significant conclusions may be mentioned. The period of professional isolationism in psychiatry, social work and clinical psychology is coming to an end. The Bible contains the fundamental principles of mental hygiene. Finally, it has been recognized that mental health problems are to a large degree socially conditioned and that to promote mental health it is necessary to give attention to groups as well as to individuals.

JOHN J. O'CONNOR

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### SHORT NOTICES

THE ECONOMIC AND POLITICAL LIFE OF MAN. By Rev. C. C. Clump, S.J., Oxford, England: The Catholic Social Guild, 1948. Pp. 260. Four shillings.

Here is a valuable reference book for our high school teachers in social studies, and one which college students, study club directors and the general reader will also find useful. A dollar postal money order will be ample to defray its cost and postage. Although it is geared throughout to the encyclicals, and is interesting and practical in approach, it would not appear to be suited to classroom use in this country. The author lives in India, and the book was edited in Great Britain. Bibliographies are British, practical references are nearly always to Great Britain, and a few of the "Exercises in the Use of Reference Books" would be the reference librarian's despair. The book does, however, give a new approach to its subject, and would assuredly deepen the serious reader's thought as well as clarify and enliven classroom explanations and discussions.

THE UN-MARXIAN SOCIALIST: A STUDY OF PROUDHON. By Henri de Lubac. New York: Sheed & Ward, 1948. Pp. xvi-304. \$3.50.

One hundred years after the famous revolutionary year of 1848, this excellent translation from the French provides the student with a good, brief biography of Proudhon (adapted and amplified by the translator), a complete list of his works, and a lengthy, scholarly analysis of his writings. Proudhon is important, not only because he was a friend of Marx at the beginning of the latter's writing career, but also because he was later an enemy of Marxian thought, and his ideas on the need of social justice have been frequently turned to by anti-communist socialists. All students of socialism, and all college and university libraries will need a copy of this book. There is a good index, but it covers proper names rather than ideas, and so is not as useful as it might be.

THE NEGRO FAMILY IN THE UNITED STATES. Revised and Abridged Edition. By E. Franklin Frazier. New York: The Dryden Press, 1948. Pp. xviii-374. \$5. Textbook edition: \$3.75.

Undoubtedly it is an American ideal to work towards an understanding and an integration of our minority groups, of which Negroes form the largest, if we exclude Catholics as a minority. Professor Frazier's study of the Negro family is already a classic in sociological literature, and he has done us a favor in somewhat simplifying his work as well as in bringing it up-to-date. The kindly, scholarly character of this very well-known Negro, president of the American Sociological Society during the current year, shows clearly in this edition. The present work is a very readable account of the deviant position of the American Negro family today, thoroughly analysed and explained in the light of the history of the Negro during and since the days of slavery. College students and the general reader will find it more vital and real than the earlier edition published by the University of Chicago Press. It is certain that the important information which Professor Frazier pre-

sents will now reach a much wider public and thus will be the more effective.

MARRIAGE FOR MODERNS. By H. A. Bowman. Second Edition. New York: McGraw Hill Book Co., 1948. Pp. xi-544. Textbook edition \$4.

The sequence and titles of the chapters of this college textbook for marriage counselling courses (previously reviewed in the ACSR Vol. IV, No. 1, March 1943, p. 30) remain as before, but several are considerably enlarged and one on Reproduction has some excellent illustrations of embryonic development from sculptured birth series in the "Birth Atlas." The author's naturalistic approach is tempered by his sane "decent" outlook upon life, although the book can be recommended for young Catholic students only when read under expert Catholic guidance. With necessary qualifications, therefore, *Marriage for Moderns* may be said to have considerable merit as a practical discussion of how to choose a mate, courtship and engagement, the distinction between love and infatuation; and for the married or engaged there are chapters on marriage customs, childbirth, the honeymoon, and the adjustment to married life in the use of money and leisure time as well as in sex and childbearing. Perhaps for Catholics the chapter on courtship and engagement will be of most value, giving non-religious arguments in favor of chaste moral conduct which may be useful when dealing with those uninterested in religious reasons.

ABOUT THE KINSEY REPORT. Edited by Donald P. Geddes and E. Curie. New York: The New American Library, Signet Special, 1948. Pp. 168. 25 cents.

Twelve essays by different authors (including Professor R. M. MacIver) comprise this small book. They are all largely in favor of the Kinsey report's findings, and apply them to the various fields of sociology, anthropology, psychiatry, religion, etc. The book is designed to increase sales of the larger work, by drawing the interest of the pocket-book readers. Just as Kinsey's scientific work belongs in scientific and medical libraries rather than in its present place on drawing room tables, so this *Signet Special* will be of interest to professional sociologists and others, but would not have its place in general undergraduate libraries.

YOUTH SERVING ORGANIZATIONS. By M. M. Chambers. Third Edition. Washington, D. C.: American Council on Education, 1948. Pp. ix-162. \$3.

This very valuable reference is a great improvement on previous editions. Each organization is to be found under one of nineteen classifications, with ample cross-references in the text, in addition to a satisfactory index. Catholic organizations are well presented, although the many C.Y.O. or Jociste groups, the Grail, and others are missing, probably due to their not knowing about this handbook, and not seeing that the editor was supplied with information. Each youth organization has details presented as to purpose, membership, activities, publications, staff, and finances. Some misprint must surely occur in connection with the reference to the *Queen's Work* (p. 37), whose full-time paid staff is given as 73, and whose approximate annual budget is said to be a mere \$45,000 to take care of a living wage for them!

THE FAMILY, CHURCH AND ENVIRONMENT. By the N.C.R.L.C., and the Institute of Social Order. Des Moines, Iowa: The National Catholic Rural Life Conference, 1947. Pp. 120. \$1.

"A study-discussion outline for Seminarians, Sisters, Priests and Lay Leaders" is the sub-title of this substantial booklet, which provides brief suggestions for 72 study club meetings. A statement of purpose is given for each meeting, with brief remarks and a detailed bibliography. As one would expect, rural living, and cooperative economic organization are stressed; but many other topics are also discussed. Given an intelligent director, and an adequate library, study clubs might well use the suggestions offered. Members interested in social organization in general and in rural life in particular, will find this booklet packed with useful ideas; and the bibliography will be most helpful to rural sociologists.

PERIODICAL REVIEWS

C. J. NUESSE, *Editor*  
 The Catholic University of America  
 Washington 17, D. C.

*Recent articles with special pertinence for Catholic sociologists*

Le Bras, Gabriel, "Influence of Environments on Religious Life; Introduction to the Investigation," *Lumen Vitae*, 3 (1): 20-30. January-March, 1948.

Perrin, Mgr., "Un exemple de géographie religieuse; Les vocations sacerdotales en Ile-et-Vilaine de 1810 à 1945," *Economie et Humanisme*, 6 (33): 523-29. September-October, 1947.

*Lumen Vitae*, subtitled *International Review of Religious Education*, is a quarterly devoted principally to problems of catechetics and pastoral theology, and intended as a means of bringing together contributors from all countries. Articles are regularly printed in both French and English, sometimes also in other languages, according to the nationality of the author. Under a series title, "Stepping Stones and Obstacles," conditions of religious life in various countries are being reviewed — in this issue, for example, there are factual articles on the state of the Church in Lithuania and Chile. This particular series illustrates one type of investigation which the editors are attempting to stimulate. They write:

We should like to pursue this line in methodical fashion, describing objectively the religious situation of a large or small group and endeavouring to determine whether it is possible to explain this situation, in part at least, by the influence of natural and material factors. This would be a contribution to religious psychology and sociology and, in fact, to all the sciences attempting to solve the mystery of man. In ad-

dition — an addition of inestimable value — it will furnish material to the sciences, whose object it is to lead men to God, sciences of the nature of catechetics and pastoral theology. (p. 7)

Some general methodological suggestions for the attainment of this objective are offered by M. Le Bras, Professor of Law at the University of Paris, President of the Section of Religious Knowledge at the Sorbonne, and author of *Introduction à l'histoire de la pratique religieuse en France* (Paris: Presses Universitaires, 1939). As a first step, it is necessary to define and evaluate signs of faith, morals, and religious practice. Three classifications of external observance are proposed: occasional, for "seasonal believers" who contact the Church for baptism, first Holy Communion, marriage, and burial; periodical, for the faithful who attend Sunday Mass and perform their Easter duty; and continual, for the devout who receive Communion frequently, assist at minor offices of the Church, etc. Investigators must probe more deeply than external observance, however. Le Bras insists upon what he calls the "psychological approach," to explore attitudes through conversation (concealed interviews), questionnaires, public confessions of faith, and moral conduct. The cooperation of pastors and teachers in these investigations is essential.

Logically following this step, historical, physical, intellectual, social, and other factors which influence religious life must be considered. This includes research into the effects of territorial surroundings,

family organization, the cultures of social classes and professions, and of world upheavals, preparatory to the analysis of what is called the "framework of life" for the individual or group. Case studies extending over a period of time are needed, and several questions of a general character are suggested for surveys of the religious life of a college or a parish group.

\* \* \*

A good example of the kind of empirical research urged by Professor Le Bras is furnished by the article of Bishop Perrin of Arras. It is an extract from a longer intensive study of religious vocations in the department of Ile-et-Vilaine, prepared while the author was superior of the Grand Séminaire of Rennes. Statistical data, presented graphically, show recruits to priestly vocations as determined from seminary registers, the number of ordinations to the diocesan priesthood, and the number of deaths among priests annually from 1810 to 1945. The article treats only of the diocesan clergy; members of religious orders or natives of the department ordained for other dioceses are not included in the compilations.

Examination of the 135-year trend in recruiting reveals a general stability in numbers, disturbed markedly in two periods during the July Monarchy (1830-48) and after the separation of church and state at the beginning of the present century. Comparison of the trend with local and national historical development reveals some correlation between the number of recruits and the religious policies of French governments, but causes of crises in recruiting cannot be imputed easily — e.g., to what extent was a decline in vocations the result of a lower standard of living for the clergy, of anti-religious propaganda, of weakened religious influences, of other similar factors? Seminary enrollments were affected at times by the stimulus of the post-Revolutionary mission movement, the practice adopted after the secularization of the Lycées of sending some youths without vocations to seminaries for their philosophy, the closing of religious scholasticates, etc. Since 1912 the increase in recruits to sem-

inaries has been continuous except for gaps caused by war-time losses of births. Nevertheless, since 1915 deaths have nearly always exceeded ordinations, so that priests over sixty now constitute thirty-one percent of the diocesan clergy in this department.

The distribution of recruits among the four geographic regions within the department shows interesting variations when cities are eliminated from the computations. During the past century, the order of regions as sources of diocesan vocations has shifted completely, except that one, around Rennes, has never furnished vocations in proportion to its population. Attention is given to the role of the schools in encouraging vocations, since there is a general correlation between the school-parish ratio and the number of clerical recruits. The relationship proves not to be constant, however, and it is concluded, on the basis of a study of seminarians, that more important factors are size and solidarity of family, and the authority and example of parents.

The data also show variations in the difference between the number of recruits to seminaries and the number of ordinations. The proportion returning to civil life did not vary greatly between 1910 and 1930. Exceptional increases of the differential during certain periods are explained by the temporary influx of young men taking philosophy, the direction of surplus recruits during the Second Empire toward other dioceses or missionary orders, and the interruption of ordinations by two world wars.

The review in which this article appears is a bi-monthly, now in its seventh year, published as an organ of the Dominicans in the social apostolate, and edited by Père Louis J. LeBret. Most articles deal with problems in the economic or political spheres. The first issue for 1948, for example, is devoted to one general topic, "Salaires-Prix ou Besoins-Ressources." A distinguishing characteristic is the emphasis upon social research as a prerequisite of effective social action. To describe their method the editors state:

Partir des faits, du concret, pour voir d'abord où en sont les êtres et

les choses, élaborer ensuite la doctrine et enfin déboucher dans l'action, en s'appuyant sur les travaux des chercheurs antérieurs ou actuels et sur l'expérience des hommes d'action, lui fait ne rien négliger de ce qui a existé, de ce qui existe ou de ce qui se cherche encore dans des efforts parallèles aux siens.

In addition to the review, detailed outlines for research are published under the series title, "Les Outils de l'Enquêteur." One of these is a guide for an exceptionally thorough parish survey accompanied by a diagram for a graphic presentation of the facts discovered which will make possible comparisons among parishes. The offices of the review

also publish numerous printed works and offer a library for persons interested in Catholic social doctrine and social facts.

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The editorial offices of **Economie et Humanisme** are at 9 rue Mulet, Lyons, France, and the foreign subscription rate is 875 francs per year.

**Lumen Vitae** is edited and published by the International Centre for Studies in Religious Education, 27 Rue de Spa, Brussels, Belgium. The rate for subscribers from the United States is \$4 per year. Remittances may be made to the Reverend A. Verhoosel, Xavier High School, 30 West 16th Street, New York 11, N. Y.

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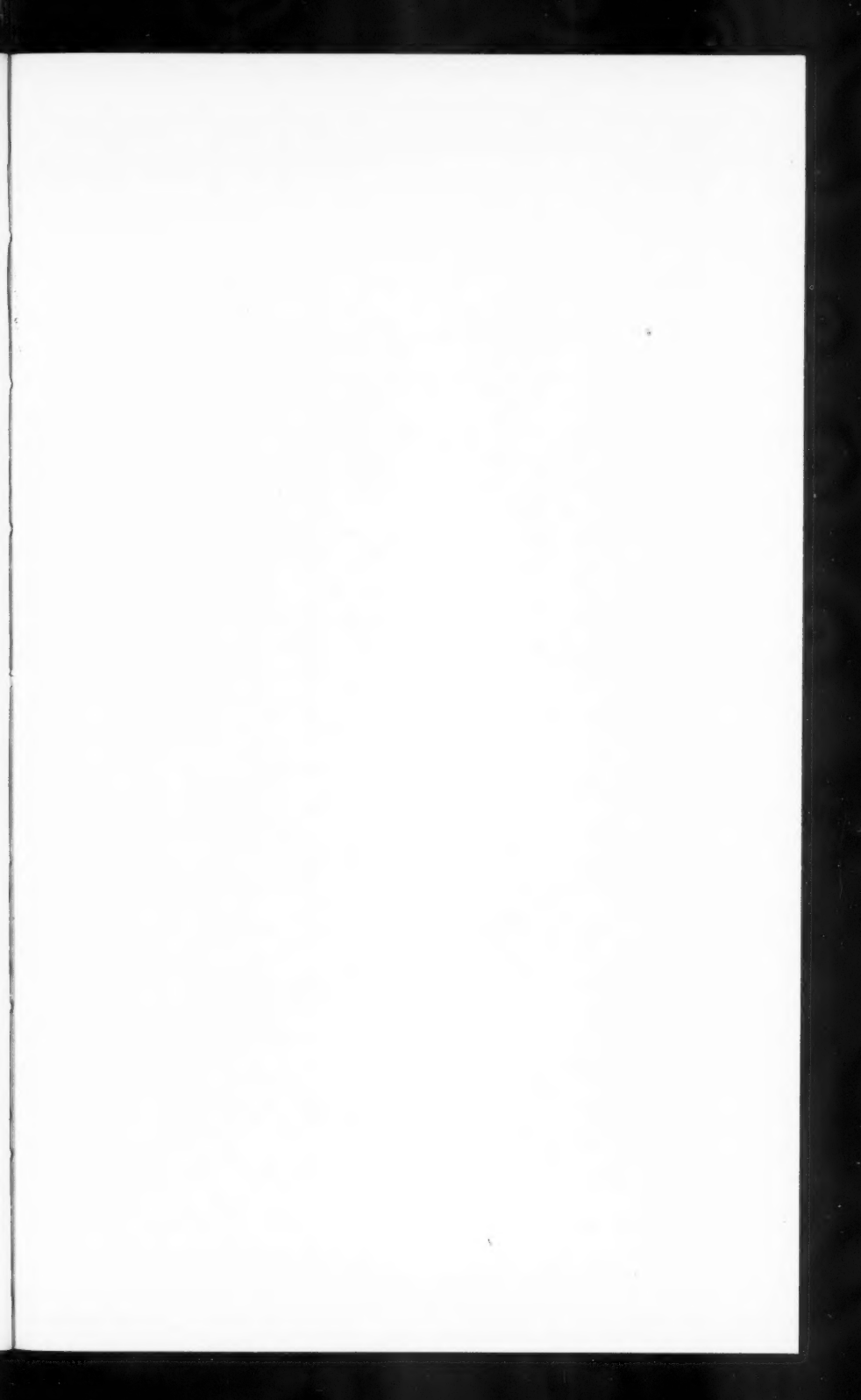
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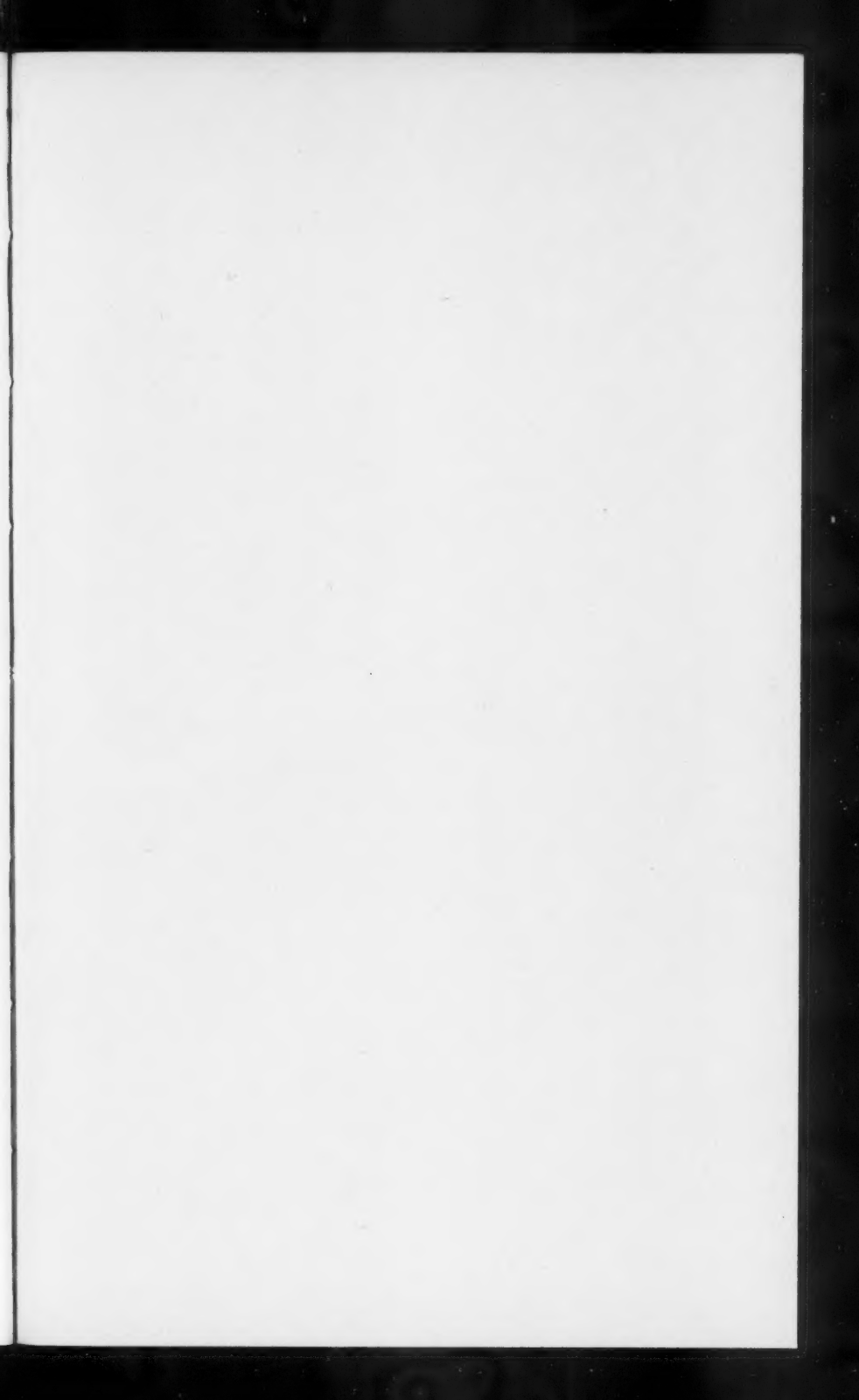
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